

Christian mind and action invisible in BC election

Margaret Griffioen

Bill Bennett and the Socreds did it again - for the third consecutive time since 1975 they defeated David Barrett and the NDP in the May 5 B.C. provincial election.

With 49.7 per cent of the popular vote, the Socreds gained four seats to win a solid majority government of 35 seats. The NDP hold the remaining 22 seats, although they only had five per cent less in the popular vote (44.9 per cent).

The B.C. electorate chose to keep in the man and party they knew best. What does this mean for the province? *Calvinist Contact* polled some of its readers to get their reactions.

Curriculum Development Director for the Society of B.C. Schools, Harro Van Brummelen noted, "Most people in our Christian community voted Social Credit. What concerns me at this point is not so much that most people did so, but that little analysis of basic issues took place within our Christian circles."

"How do we apply Scriptural norms to provincial politics? If we were serious about this, we would reject both parties: in neither case is there much sense of what it means to walk humbly with our God, doing justice and loving mercy," said Van Brummelen.

"I like Social Credit's emphasis on individual responsibility - after all, we are image bearers of God who have been given a calling in life," he continued. "I like the NDP's concern for the environment - after all, we have the mandate to care for God's creation."

"But I shudder at the way a concern for profit outweighs a concern for service in some of our government's decisions, and I have serious doubts about the NDP's vaunted interest in human rights when it seems to mean compulsory union membership and automatic check-off dues to the NDP party," said Van Brummelen.

Also expressing concerns about the B.C. election, Victoria-area barber Syrt Wolters called the election a "striking lack of Christian activity."

He was disturbed that "even Christians are swallowed up in the election battle, that not even a thought of a Christian approach to politics enters their mind."

He went on to say that, "I have a feeling most of our people have still enough antipathy for socialism, that they did not vote NDP, although some Christians do not even see Marxism shine through in the NDP. The fact that several ministers of the Gospel support the NDP seems to be enough evidence for many people that this party is Christian."

Wolters noted that a common response to the suggestion of starting a Christian political party is that it would not achieve anything anyways. "Who says so?" asked Wolters.

Wolters explained that "when the first Christians realized what it meant to have Christ as Lord and King of their lives, they instantly quit paying homage to the Caesar as being divine. They were persecuted, but were stubborn enough not to give in. The Lord blessed their obedience and that little group grew out to a power which has upset the powers in the world. Modern Christians seem to be of different ilk."

Neil Roos, CLAC B.C. representative views the election "with mixed emotions and regrets that B.C. politics appears unable to move beyond the bread and butter issues."

Roos expressed concern that "the popular vote for the NDP is not reflected in the number of seats in the legislature. That imbalance should be corrected, which would also lead to the expression of minority viewpoints."

In speaking of the Socred victory, Roos commented, "When you weigh it in the balance, because of lack of consistent political philosophy, we are left with a business-like, pragmatic approach to politics."

"The Socreds are a populist political movement with support from a wide spectrum. Premier Bennett must now deliver. I suspect that his policies will continue to reflect a variety of political hues and colours," he said.

Dutch group believes Canadian CHOICES system is tops

OTTAWA, Ont. - Canada Systems Group (CSG) has announced that CHOICES, the computerized career information system developed by the Canada Employment and Immigration Commission, has been chosen by the Dutch Foundation for Curriculum Development as the best system currently available in the world.

The Foundation has just completed translating CHOICES into Dutch for its European debut at the Dutch National Education Exposition in April where an expected 50,000 visitors will see the Canadian system on display.

Plans call for the development of a national occupational data base for the Dutch version of CHOICES over the next several months, and piloting CHOICES in five regions in The Netherlands during the upcoming school year. Large-scale implementation of CHOICES in schools throughout the Netherlands is anticipated during the 1984-85 school year.

Canada Systems Group, Canada's largest computing services company, is

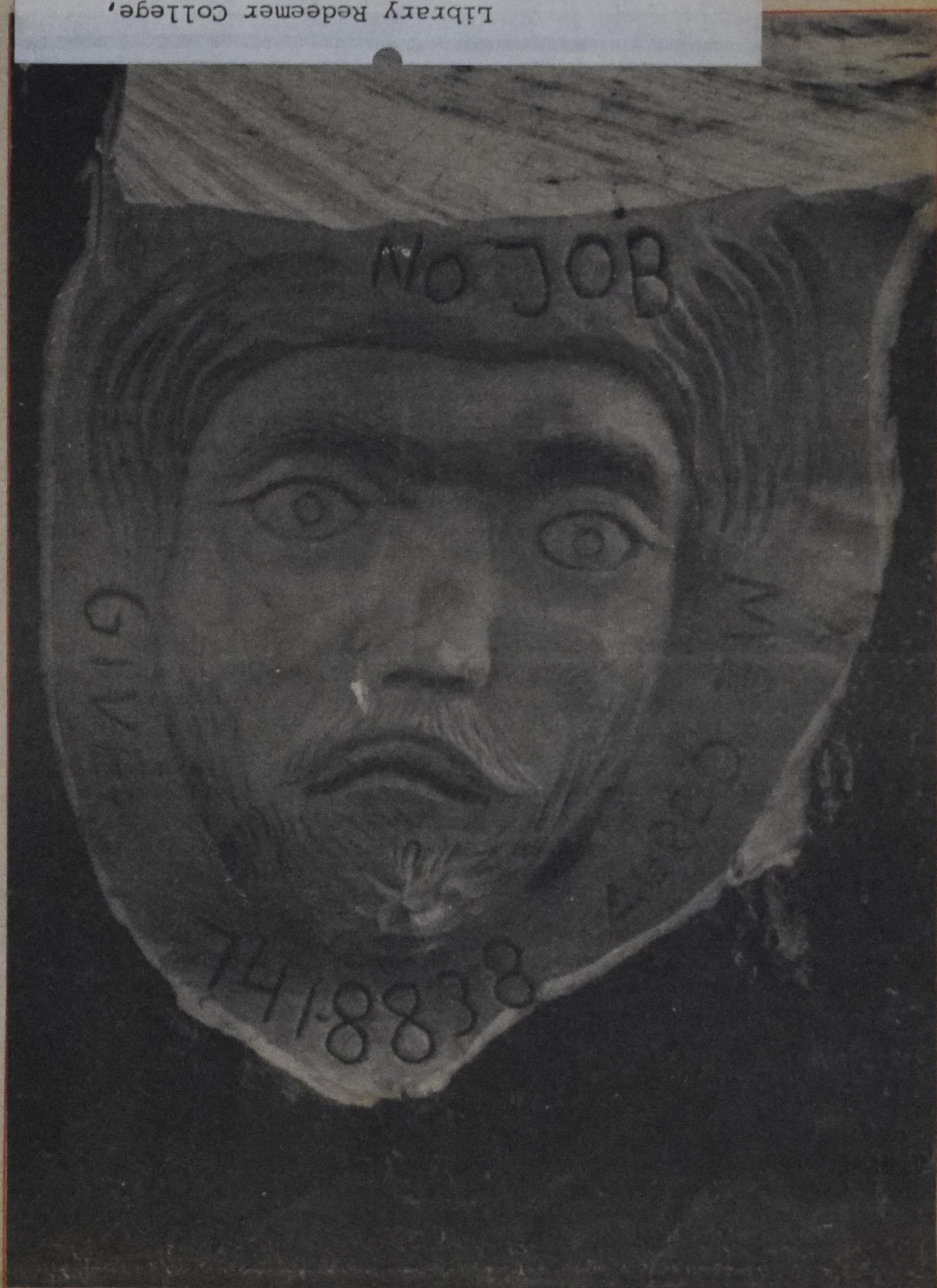
the licenced distributor of CHOICES throughout the world. CSG currently supports more than 400 CHOICES sites in Canada and has a network covering 40 states in the U.S.A.

Since the development of CHOICES, acceptance of the Canadian-designed system has mushroomed and it is currently the North American front runner in computerized career information systems.

Panorama, March 1983.

License granted

BRAMPTON, Ont. - Holland Christian Homes has been granted a license to proceed with the building and operation of a 42-bed nursing home. Mr. Dirk Brinkman, spokesman for the homes, indicated that the society hopes to build this year and open the new facility in 1984. The addition of the nursing home will round off the complex which includes the present 206 senior citizens apartments in Trinity and Hope Towers.



Necessity is the mother of expression

Bert Witvoet

When times are difficult and there's much unemployment, as there has been in 1982-83, there are those who will go to unusual lengths expressing their need.

No sooner had workmen cut down a tree on a sideroad of highway 7 near Woodbridge, Ontario, or a certain Aureo with a Rexdale telephone number cut out an eloquent plea for work.

Aureo, as it turns out, is a 41-year-old immigrant with a wife and two children. He left Portugal at age 16, lived in countries like Mozambique, South Africa, Zimbabwe until 1978 when he came to Canada.

Aureo feels that discrimination in Canada is more subtle than it is in South Africa. When you're looking for work an accent makes it more difficult, he feels.

He hopes that people will understand his plight better when they see his sculpture. It's not a self-portrait, but "the hard face of a man who is out of work."

It took him three or four hours to make the face. It was a playful thing to do, he explains, and while doing it he forgot about his problems for a while. People stopped and chatted with him and wished him luck.

But Aureo hopes, nevertheless, that his plea will lead to a job. "I don't go for big pay," he said "just to make a living."

CLAC group addresses Alberta legislature

Wally van de Kleut

The Labour Minister of Alberta, the Honourable Les Young, has recently introduced Bill 44 to the Legislature. This Bill primarily seeks to establish compulsory arbitration procedures for additional public sector areas, thereby effectively removing the right-to-strike from nurses and approximately 30% of Alberta's nursing home employees.

Under the provisions of the Bill arbitrators would have to settle labour differences, especially wage settlements, according to government fiscal policy.

Due to Bill 44's controversial nature, the government of Alberta saw fit to

convene the members of the Legislature as a standing committee to hear during four afternoons responses to the proposed Bill. CLAC Alberta was one of 20 groups chosen to appear before the hearings, a unique opportunity for CLAC.

Throughout the submission, Alberta CLAC Director, Co Vanderlaan, stressed such fundamental CLAC tenets as the deleterious effects of the adversarial system, the responsibility of government to "play a positive and decisive role in advancing the rightful place of all parties" in the labour scene and, the need to "integrate workers and unions into the workplace as well as into the decision-making structures."

(continued on page 14)

Viewpoint

Calvin Seminary asks for the confidence of the CR church

When Dr. P.Y. De Jong taught practical theology at Calvin Seminary, Grand Rapids, Mich., back in the 1960s, he must have been proud of his son James who was going through seminary at the time. Which father wouldn't be proud to see his son follow in his ministerial footsteps.

I would suspect that young James, then in his early 20s, would never have dreamed that some day he'd be president of Calvin Theological Seminary.

That is precisely what happened last summer, just a few weeks before Dr. James A. De Jong was to turn 41. Synod of the Christian Reformed Church elected him to that position, filling the vacancy left by the retirement of Seminary President Dr. John Kromminga.

Kromminga has overseen the instruction of hundreds of seminarians during his 25-year tenure as president. De Jong faces a similarly awesome task during his next 25 years, provided he decides to stay on that long.

Dr. De Jong comes at what must be considered a new chapter in the life of Calvin Seminary. He comes at a time when theological instruction at the seminary has become suspect by some. That suspicion has led to the creation of the Mid-America Reformed Seminary (MARS) in Iowa.

This past winter and spring, Dr. De Jong has been visiting churches and



Keith Knight
Editorial

classes, urging reciprocal accountability - being accountable to each other. His message goes something like this: "You as churches need to know what is going on in the seminary. We as seminary faculty need and want your criticism. But when you start criticising the seminary - when you gossip about the seminary this and the seminary that - then you had better be sure that you are accurate."

His message is not only timely, it is also necessary. The denomination could use 100 new ministers this year just to fill vacancies in the churches. It could probably use another 50 or so ministers to fill positions on the mission fields or in chaplaincies.

The seminary needs strong support from the churches. It needs to attract more students and it needs to keep its tuition rates low enough so that seminary training remains affordable.

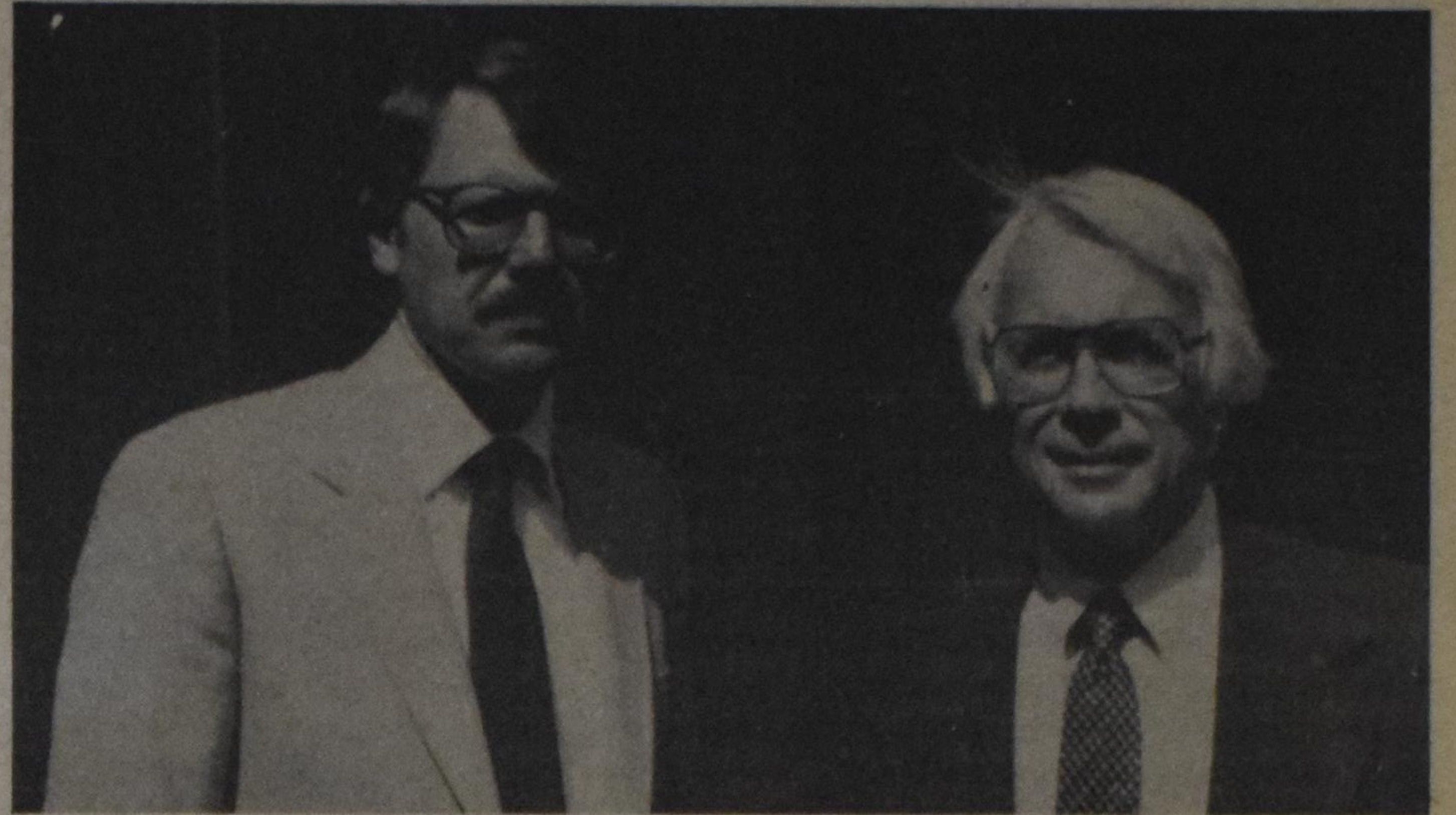
Nestled among the trees and near the

pond adjacent to Calvin College, the seminary provides a most appropriate setting for theological training. Its facilities are superb, and its faculty is among the best in the world of Reformed theology.

The Christian Reformed Church encourages young men to enter the ministry and has placed its quota money where its commitment is. It costs almost \$10,000 per year to educate a seminarian. About 20 per

cent of that total cost is borne by the seminarian, the rest is covered through denominational quota.

That kind of financial commitment must be maintained so that the ministry can continue to attract young men to serve the Lord in this capacity. In his statement to Synod last year on "Calvin Seminary and the Life of the Church," Dr. De Jong stressed the need for "Committed, cordial, honest, decisive leadership" which will "win the deep loyalties and open-hearted support of the Christian Reformed constituents. The seminary is on the



Left: Dr. James A. De Jong; right: Dr. Kromminga

threshold of what could be the brightest chapter in its history."

We think so too.

The lame shall walk and the garbage classified

We were in a group talking about garbage one day. I don't mean to say that what we said was garbage, but the topic was garbage.

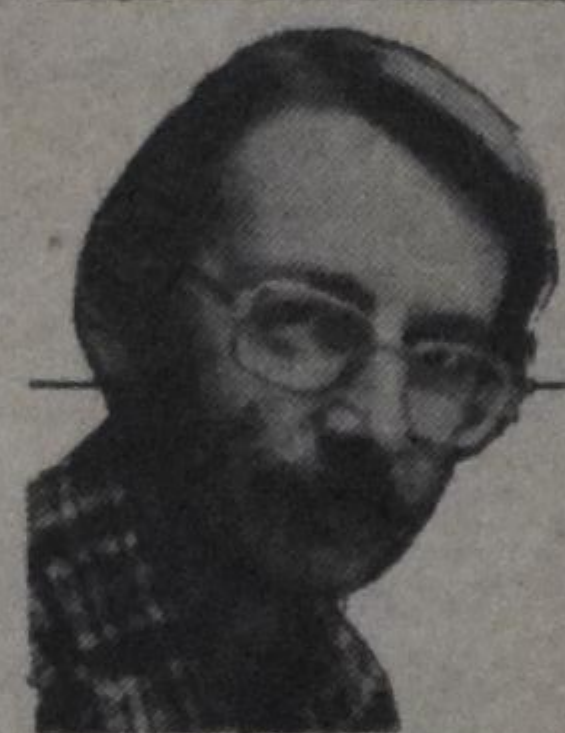
Several of us indicated that we separate our garbage into categories: glass, tin, paper, compost, and "garbage" garbage. On Saturdays we take the glass, paper and tin to a nearby depot where volunteers place it in bins and ship it off to various recycling plants.

One of those present ridiculed the idea of going through all this trouble to save what? According to him it was a mere drop in the bucket and we shouldn't bother.

He was probably right about the drop in the bucket, although if enough people drip their drop in the bucket it'll soon fill up. Witness the effectiveness of energy conservation in North America. The consumption of gasoline has dwindled so much that there has been an oil glut on the market for the past year or so.

But let it be so that the majority of people don't want to bother and that the problem of waste and surplus garbage is not solved by what a few garbage classifiers do in their pint-size kitchens.

Does it really matter that it doesn't turn the world upside down?



Bert Witvoet
Sweet and Sour

Doesn't the vision of the Kingdom often require of us that we do something not because we will influence so many people, change so many systems, but because it is right?

I am reminded of a story about a group of prisoners held in confinement for years. In the spring they watched birds build a nest near the bars of their jail. One of them knew how long it would take for the eggs to hatch. Sure enough on the appointed day the eggs hatched, and everybody marvelled. They watched the birds grow up and leave the nest.

They rejoiced in this. Did it help them gain freedom? Not if you mean that in the fullest sense. But to an extent it did give them freedom. The prisoners rejoiced in spite of the prison, and by so

doing defeated the purpose of the prison.

Most Christians understand something of this in their daily life. Many of the sick among us learn the hard way that one can be whole in the midst of sickness. The secret lies in the heart that can rejoice.

Others are able to redeem a marriage that doesn't work all that well. Some can turn a rusty car into a messenger of good news. There are even those who can put up with a minister whose sermons are not delivered in a stentorian voice!

Each Christian probably has a gift of translating the statement "the truth shall make you free" into some strange area of living. But unfortunately we don't always recognize the application of this statement in areas where we don't apply it ourselves.

To apply it to the area of garbage, for example, does not always elicit the support and admiration of fellow believers. Or take the question of organic gardening. Some people become uncomfortable and feel they have to minimize what the other person may be doing.

All too easy comments like

"fanaticism" and "the lunatic fringe" begin to make the rounds.

Yet these ecology conscious fellow Christians are quietly saying that the truth about garbage and gardening will set us free.

Perhaps this is what Agnes Kramer (see page 13) also experienced. From a miserably human point of view her campaign to halt the establishment of an unnecessary and harmful dump has failed. But not all the chickens have yet come in to roost.

There is the contemplation in faith on what will surely come about. The kingdom of Christ will come in its fullest and grandest manifestation. Some day the prisoners will be freed and the garbage will be classified.

Perhaps we will have learned not to have garbage at all. Or things won't perish on us. Or we won't overpackage the goods we consume. Or all new earth bottles will be returnable.

Whatever ... the fact remains that the truth about garbage can make you free, even if it doesn't change the world around significantly ... at least not for the time being.

There is a joy and freedom in quietly doing the right thing with glass and paper and tin and organic waste.

Calvinist Contact

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Letters

Responses to dropping the Dutch are coming in

The response to the two editorials on dropping the Dutch section sometime in the near future has been predictable. Letters written in English are in favour; those written in Dutch are against.

Also predictable was that letters against would outnumber those in favour. This is not an accurate picture of what our readers think of the issue. Letters to the Editor against normally outnumber letters in favour. That is because readers will more quickly write a letter if they are upset about something than if they are pleased with something.

We are not in the first place concerned about numbers although that plays a legitimate role, of course. We are more interested in the content of the letter: the strength of argument or the wisdom of the position.

One little note of further explanation: Dropping the Dutch does not necessarily mean dropping the writers. Persoeverzicht can easily become Pressoverview, with perhaps a certain loss of Tuyt's inborn skill to use Dutch sayings in and out of season.

Of interest in the discussion too perhaps is the fact that Synod of the Christian Reformed Church will decide this year whether the Board of Publications may "arrange for continuation of De Wachter under private auspices."

Since all letters, Dutch and English, are on the same topic we print them on this letter page normally reserved for English letters only.

Editors

Use the language we all understand

In my opinion, it is best to discontinue Dutch language articles in *Calvinist Contact*. Most people who like Dutch and can read it, can also do without. If they cannot do without such articles in Dutch, there are many other publications available to which they can subscribe.

Those among us who are not able to read or understand the Dutch language could be in need of knowing what is said by some of your contributors. As *Calvinist Contact* is now, many have a prejudice and simply don't touch the paper because of the Dutch writings.

We ought to be proud of our heritage, but in communications

we must use the language we all can or should understand. If someone has difficulties therewith, a dictionary is easy to get and to use and helpful for much more than just your publication.

Difficulties in understanding each other, between older and younger generations on account of language can be made smaller. *Calvinist Contact* can be instrumental therein.

Providing Dutch inserts in the paper is no solution. Turn your publications with its specific vision into one that especially those of us who don't speak Dutch will appreciate for its contents. The decision is yours!

Chris Verstraete,
Point Edward, Ont.

Tuyt, arme drommel, is straks zonder werk

Mijnheer Blackvoet, na "You ain't much if you keep the Dutch" gelezen te hebben heb ik een andere spreuk. Mijn teenage dochter loopt met een shirt rond in't publiek waarop te lezen staat: if you are not Dutch, you are not much! Dat hoort veel beter in mijn oren, omreden dat we het Hollands moeten aanhouden voor de oudere lezers.

Als 1/16 gedeelte van C.C. nog te veel is voor onze jeugd, volledig English maakt het niet beter daar zij het nu haast niet lezen, en misschien nooit abonnee worden.

Het meeste wat ik mis is het persoeverzicht van Rev. Tuyt, arme drommel is straks zonder werk! Verder, het meeste lees ik niet. Er is teveel "bijbel" in, 15 pages is te veel. Waarom niet een page voor een Fries of Hollands feuilleton? en mogelijk ander nieuws, zoals het Fries Dagblad?

Ik lees Holland News ook en ik

like it. Daar staat van alles wat in.

Wat jullie beslissing ook zij, ik wordt niet opnieuw abonnee wanneer mijn tijd verstreken is in Januari 1984. Kras mijn naam nu maar uit.

Verder veel success met je nieuwe jonge abonnees en het beste met je wijsheid van Salomon!

G.A. Schaafsma,
Blenheim, Ont.

Don't underestimate the older generation

Your concern for the older readers of *Calvinist Contact* is appreciated.

However, if you continue with the Dutch you will go the same way as they do. You will die, without celebrating your 40th or 50th anniversary.

Except for a very few, most of the older folks manage to make themselves understood by their neighbours, friends, clients, storekeepers, employers and employees.

It may take a little longer, but

they also know from reading the newspapers what's going on in the world. Listening to the radio or watching T.V. they seem to understand that Mr. Lalonde should have resigned but Mr. Miller can stay in office.

It is amazing what they pick up here and there. An 80-year-old told me that Trudeau was a statesman, and Joe Clark only a manager, but that both should go. He didn't read that in Carl Tuyt's column.

A 78-year-old sister mentioned that she loved to listen to our

young minister who doesn't speak Dutch, but ... is zo goed in de leer. (very good in doctrine). She didn't read that in VanHarmelen's column either.

We should not underestimate the older generation.

It is understandable that you want to keep the old, and win the young, but ... je kunt nu eenmaal niet van twee walletjes eten (you can't have your cake and eat it too).

Klaas Terpstra,
Burlington, Ont.

Wij willen zelfs graag meer ruimte voor de Nederlandse taal

In uw schrijven in C.C. de 29ste April hebben we gelezen wat voor plannen er zijn aangaande het Nederlandse gedeelte in C.C. om de Nederlandse taal niet meer te gebruiken.

Wij (een groep oudere Nederlanders) vinden dat niet eerlijk. Van de 16 bladzijden zijn er maar 2 in de Nederlandse taal (April 29).

Onder ons wordt altijd de Nederlandse taal nog veel gebruikt, niet alleen de oudere mensen. U moet niet vergeten dat C.C. is ontstaan bij ons die nu de ouden zijn. We weten wel dat er veel meer werk bij is gekomen, b.v. andere en meer

uitgebreid nieuws op wetenschappelijk en politiek gebied, enz.

Wij willen zelfs graag meer ruimte voor de Nederlandse taal. Wij geloven niet dat het de jongeren kwaad zal doen en ze daarom misschien hun abonnement zullen opzeggen. We hopen dat de uitkomst van uw

bespreking ten onzen gunste zal uitvallen. Hoogachtend,

een groepje in Sarnia,

1202 Pontiac Crt.,

G. Hiemstra, apt. 103

Mrs. E. Brouwer, apt. 119

Mr. and Mrs. Bos, apt. 105

Mr. and Mrs. Wm. Kapteyn, apt. 107

Mr. and Mrs. J.S. Janssens, apt. 111

Ook sommige kleinkinderen lijken het

Ik hoop niet dat U al het Hollands uit uw paper wegneemt. Terwille van al de familie die ons nog opzoekt. En ik heb ook mijn kinderen hier die het allemaal nog wel kunnen spreken, en ook sommige kleinkinderen lijken het.

Klaas Hoekstra,
Trinity Towers,
Brampton, Ont.

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Church

Pastoral Pondering

Bann marriages

In Ontario you can get married by license or banns. A marriage license which you obtain at city hall costs \$20.00. If either party to the marriage resides outside of Canada or where either party has been married before such people must get married by license.

What is a so-called bann? It is a public announcement of the intended marriage during a worship service. The person who makes such an announcement must afterwards fill in a form which states that the people involved regularly attend worship services at this church. As such you can only be married by banns if you attend church.

If the people to be married attend different churches, the banns must be published in both churches. A couple may get married no sooner than five days after the publication of banns. The rule implies, of course, that banns only have to be published once. Once in a while I hear that it has to be done two or three times but that is not so. We always explain this matter to couples before their wedding. An additional benefit for attending church is that marrying by banns is free of charge.

I like to add that before marrying we have all young couples go through several pages of material made up of a variety of questions which they first discuss with each other and which they then discuss with me in three sessions of one and a half hours each.

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Life of faith requires balance

How do you strike the right biblical balance between sin, grace and thankfulness. The three great themes of the Heidelberg Catechism? We may have our difficulties with the interpretations of "The Black Stocking Churches," but I am of the opinion that we, at least in our congregation, tend to go to the other extreme. What I means is this (and I would like to put it before us by means of a number of statements and questions):

- Why do so many among us express a desire to make a public profession of faith while there is such an appalling ignorance of even the most elementary facts of the Christian faith?
- Why is a communion service so well attended while many of the same communicant members refuse to come to the church for a second time?
- We call ourselves members of the church "in full rights," but why is it that only a handful of people appear at congregational meetings and other organizational gatherings of the church?
- We promise at the time when we profess our faith that we "submit to the government of the church and also, if you should become delinquent either in doctrine or in life, to submit to its admonition and discipline," but many members do not support the church financially and play games, as it were, with God and his holy commandments.
- In the new form of Infant Baptism we pledge: "We, the people of God, promise to receive this child in love, pray for him, help care for his instruction in the Christian faith, and encourage and sustain him in the fellowship of believers," but only a very small number of people are prepared to do this.
- Why is it that so many office-bearers cannot have "spiritual conversations" in the visits that they make?
- What is your idea of being a member of the church?
- What is really the essence of salvation and how is it brought to bear upon our lives?

Of course, there is no end to raising questions. How awful it may sound I'm convinced that many in our congregation must start once again with the A,B,C of the Christian faith. To acknowledge this may be painful, but it is in line with the biblical norms. We are told in verse 11: "You have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the first principles of God's Word. You need milk not solid food." That is what I mean by having gone to the other extreme. We have assumed way too much that we have already arrived. Many are satisfied with "a bare minimum of scriptural knowledge."

Let me put it very bluntly: the membership in our church may be over 500 but how many of the names do you think are really written in the Lamb's book of life? Church membership in our day often means nothing more than a vague admiration for the character of Jesus, for a Christ that is obscured by pious sentimentality which often takes the form of patronizing him without making any kind of effective commitment to his word and purposes.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Press Parade

Discipline equals love

In reading and discussing the articles on discipline in the Church Order consistory felt it would be good if the congregation were better acquainted with these articles and with the purpose of discipline. Too often the sole concern is about the member involved, while the other two purposes mentioned in Art. 79 (to maintain the honor of God and to remove offense from the church of Christ) are overlooked. Often discipline is viewed wrongly, as though it were a harsh and unloving thing, rather than a sign of love and concern (to restore the sinner)

on the part of the consistory. "A Church without discipline is a church without love" (Kuyvenhoven).

It is sad that a consistory which tries to be faithful to her Lord and to the stipulations of the Church Order in faithfully exercising discipline (every meeting of Classis asks about this and it is also spelled out clearly in the Form for Ordination of elders and deacons) is often the target of criticism which is no doubt one of the reasons why too many consistories take the easy way out and have little or no discipline. It is always easy to blame the church for our own failures.

I received a letter from a

classmate in Florida whose consistory had taken a couple of discipline cases to Classis. He said the delegates at Classis were flabbergasted, since it had been years since any such cases had come to that Classis.

This is sad commentary on many congregations and consistories in the CRC. It bodes no good for the church. It is well to keep in mind what the late Rev. J.L. Schaver says in his *The Polity of the Churches*: "In the exercise of discipline the virtue of patience should not be emphasized to the point where it becomes a vice."

Rev. J. Tuininga,
in bulletin of First CRC,
Lethbridge, Alta.

Church News

Kenneth Ritsema comes to Pembroke

After a short vacation candidate Kenneth R. Ritsema from Grand Rapids, MI, accepted the call to our church.

Emigration procedures took some time, but candidate Ritsema and his family finally arrived December 18.

After a successful classical

examination, March 8, candidate Ritsema was ordained March 11. Rev. W. Suk of Renfrew was in charge and used John 20:21 for his text.

"Jesus said to them again, peace be with you as the Father has sent me even so I send you."

The title of the sermon was "Shalom."

The charge to the minister was given by Rev. David Weemhof, brother-in-law to candidate Ritsema.

The congregation was charged by vice-president of the consistory, elder Stan VanderVelde.

Rev. Gunnink from Canada spoke on behalf of Classis Eastern Canada. Other delegates, including those from neighbouring churches, Pembroke Ministerial and the Reeve of Pembroke township, also spoke.

The benediction was given by Rev. Ritsema.

In all of this we see God's hand and care for his church here in Pembroke.

D. Rook (clerk),
Zion Christian Reformed Church,
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Bowmanville

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FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Peace River-CKYL. . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR. . . 11:30 a.m. 1240
Burns Lake-CFLD. . . . 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Langley-CJJC. 10:00 p.m. 800
Osoyoos-CKOO. 8:30 a.m. 1490
Penticton-CKOK. . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). 9:30 a.m. 1240
Smithers-CFBV. 9:15 a.m. 1230
Summerland-CKSP. . . 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. . . . 9:00 a.m. 1470
Vernon-CJIB. 9:30 p.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. . . . 9:30 a.m. 1220
Steinbach-CHSM. . . . 9:30 a.m. 1250
Winnipeg-CKJS. 9:15 a.m. 810

ONTARIO

Chatham-CFCO. 11:30 p.m. 630
Brantford-CKPC. . . . 10:00 p.m. 1380

Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM. . . . 7:30 a.m. 1280
Guelph-CJOY. 9:30 p.m. 1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . . . 9:30 a.m. 1480
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. . . . 1:30 560
Pembroke-CHOV
(Sat). 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7 MC
Sarnia-CHOK. 6:45 a.m. 1070
Stratford-CJCS. 8:30 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . . .

NOVASCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC. . . 7:30 a.m. 1320
Sydney-CJCB. 8:00 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. . . . 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. 8:00 a.m. 1090
CKLM-Montreal. 9:15 a.m. 1570
CKCV-Quebec City. . . 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

THE BACK TO GOD HOUR

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Old and not so old church seating arrangements

John H. Martens

When we think of the interior of a church, we often picture a quiet place, where rows of benches stretch in orderly fashion from the entrance to the pulpit.

A church interior without benches is to us something unthinkable, a "contradiction in terms"; benches are an essential part of the furniture of any church, just like a pulpit. A church without these is not more than a hall, where people could gather for any profane purpose.

The fact that chairs are being used for seating in some churches does not detract much from the basic truth that benches, plain or elaborate, lend importance and dignity to the interior of a church.

Benches were not always an integral part of the interior of a church. Roman Catholic cathedrals and churches, taken over by the Reformed Church in The Netherlands after the victory of Calvinism, were often devoid of seating arrangements as we know them and so they apparently had been in the previous Catholic period.

Especially the larger churches in the more sizeable cities of The Netherlands, such as Leiden, Utrecht, Amsterdam, or 'sHertogenbos, with their enormous, almost cavernous interiors were as a rule without orderly arranged seating.

The worshippers huddled as close to the pulpit as possible and were standing or seated on little stools which could be rented for a few pennies. One had to look after one's comfort and a special attendant was in charge of the great pile of seating stools, stacked up against the church-wall.

That does not mean that there were no benches in church.

It was the nobility and rich merchants who often possessed benches for their own private use. Many of those benches, luxurious and expensive affairs, often beautifully carved and decorated, survive to this day and are marked by the Heraldic emblems of their former occupants.

But the congregation at large had the choice between a cheap stool or a place to stand.

Even if there was a vacant place on a bench nobody even thought to slip in there no

matter how much one's feet were aching or how uncomfortable the stool.

Gradually wooden benches became in general use, although they cannot have been elaborate constructions at first.

From memory and from being informed by oldtimers, it seems to appear that even after the introduction of benches and chairs, there were strange and questionable aspects to the seating arrangements in the Calvinist Churches.

These arose mostly from the ingrained class distinctions unfortunately separating mankind - whether Christians or otherwise - in exclusive groups since time immemorial.

In the Church I attended for many years, it was the custom to annually auction off about half the seats. Usually whole benches were in this way "sold" to satisfy the seating needs - and perhaps the pride - of more or less extensive families.

The benches to which entrance could be gained only by opening a little door were considered to be the most prestigious seats, and brought the highest prices.

It was not a practice evoking

violent emotions. But those who could not afford to participate in the bidding were obliged to be content with less grandiose seats on open backed benches without much paint.

Some church-goers were, however, totally disinterested in the seating system.

They were a certain category of young fellows who would sooner sit on the small and free balcony upstairs behind the organ, where the "dominee" could not see them and where at times a decidedly noisy atmosphere prevailed.

I was told that in some churches there were special benches for widows and other poor people who depended on the Church for their sustenance. This was the bench at the very back of the Church.

Gradually such practises disappeared and nobody regrets this very much. But no doubt, it was handy to be assured of a prime seat in Church at all times, even if one came in habitually in the nick of time or when the pastor was already in the pulpit.

Interesting it is to note how the auction system gradually disappeared.

In the church mentioned above it was decided to no longer auction off benches and seats. The families holding benches were allowed to have

them for another year and after this families could choose a bench and money was no more a consideration.

Henceforth the available seats were distributed every year by free choice and in view of departures and arrivals of new families, an equitable and practical seating arrangement was obtained.

Only one group of church-goers was more or less left out in the cold by the new arrangement, the elders and deacons.

As leaders of the congregation these men felt they could not abuse their position by picking the best and most prestigious benches with the little doors. That's why the front benches were invariably occupied by the elders' families.

Just as in our churches now people tend to seat themselves in the back and avoid, if possible, the front benches, so nobody picked a front bench in an apparent desire to keep some distance from the pulpit.

Sometimes the elders and deacons reminisce about the seating arrangements in Holland's Reformed Churches as they were used in their younger years. And when they enter a Christian Reformed Church in Canada, they are glad to sit wherever they want.

It must be said, there was always a place in the House of the Lord.

Sermons in the making

Once in a while the item "Evaluation of the pastor's work" is placed on the agenda of our consistory meeting. The idea, of course, is that the elders and deacons receive the opportunity to help the pastor function better, as pastor, as shepherd, as teacher, as preacher, as liturgist, as counsellor, as evangelist, as visitor of the sick and lonely, and in every other pastoral way. It is not amazing that the main interest of the consistory members usually is in the pastor's work as preacher.

After all, as a preacher he is called to explain and expound, to proclaim and promote the truth of the Word of God to the people of God, as they together are to learn and function better as the body of Christ. Calling committees will inform themselves on all kinds of aspects of the minister's work, but they will most carefully listen to the pastor's sermon. They will travel hundreds of Sunday miles for that.

Preaching is important. I have always considered preaching the most important part of my calling. Though I cannot say that I love to make sermons, I do love to preach them. The making of a sermon quite often is agonizing work. You begin to choose a text. Then you start meditating on it and you wonder what in particular you can say about one, two, or sometimes 20 sentences of the Bible. Then

you start studying, reading commentaries, looking through your library to see if somewhere you can find helpful remarks about the text. Then it may happen that you still don't know what you have to proclaim to the congregation. A sermon, after all, is not a lecture. It is not just the explanation of a portion of scripture. The Word of God must come alive in the problematics, the fears and the joys, the agony and the ecstasies of the world in which we live today.

I cannot say that I love making sermons. It comes along with so many frustrations and sometimes with the hopelessness that you simply don't see the light. The message is good. The text is fine, but a sermon is not a sermon if you just repeat the text over and over. As a young preacher I wrestled with that problem often till Saturday long after midnight. I don't do that now anymore. Yet, I still find the making of a sermon quite often agonizing work.

But then, the sermon is finished. Wonder of wonders, it has been accomplished again. By working hard and by agonizing over the text and by letting God's word sink in, another sermon is finished. Then the joy part of sermons comes. First of all the rejoicing comes from the recognition that the Holy Spirit once again let everything fall into place. Then the joy in actually

preaching the sermon, the Word of God. How great it is to comfort and to teach, to admonish and to correct, to proclaim and to encourage God's people from that inexhaustible source of the Living Word.

And when the sermon has been delivered? Then what? Will the preaching of God's word have effect, will it change people's attitudes and lifestyles? I know, we must leave this to God, to the Holy Spirit. But sometimes I am afraid that the people give the Holy Spirit little opportunity to work it out in their hearts. The Word of God could remain hanging in between the church walls and be forgotten as soon as we are on the steps of our sanctuary. Wherever that happens God's people will not experience the joy of living with Jesus in response to a sermon.

The listener's joy comes after agonizing, after struggling, and wrestling with what is preached. Without it no joy can be had. The preacher goes through the agonizing wrestling part, and the congregation must go through the same experience. Lazy preachers do not deliver sermons with joy. Lazy congregations who do not agonize and wrestle with what has been preached, rob themselves of the joy of Christian Service.

Pastor Lammert Siofstra,
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News - International



China is working on a new constitution

Jonathan Chao

HONG KONG - U.S. Secretary of State George Shultz left China after a four-day visit in early February with something less than he had hoped for by way of improved U.S.-Chinese ties. China fits into U.S. global concern primarily as a factor in the current U.S.-Soviet rivalry. But the Chinese don't want to play a secondary role in such a game. Secretary Shultz wanted to deal with particulars such as trade relations; the Chinese wanted to talk about differing Chinese and U.S. views of the world. Shultz hopes that his talks with Chinese leaders helped to lay the foundation for better communication in the future; the Chinese are waiting to see what the U.S. does in its relationship with Taiwan.

To understand China and its relationship to the U.S. we need to understand the difference between the current stages of development of the two countries. The U.S. is concerned with specific problems of economic growth, the Soviet military challenge, and its economic relations with Europe and Japan in particular. China, on the other hand, while not unconcerned about such issues, is still going through the stages of defining its very

existence as a socialist state.

The Communist revolution occurred just 34 years ago, and the so-called "Cultural Revolution," which began in the 1960's, is only now being resolved. These internal struggles have affected China no less seriously than the American Revolutionary and Civil Wars affected the U.S. When the U.S. deals with its constitutional structure today, it does so by way of proposed Amendments touching issues such as ERA and abortion. In China constitutional concerns have to do with the basic structure and identity of the government, the Communist Party, and the central priorities of the state.

At present China is in the process of adopting a new constitution which attempts to return to the spirit and direction of its first post-revolutionary constitution of 1954. By implication this means a rejection of the 1975 constitution, published under the "Gang of Four," and a revision of the 1978 constitution which served as a transitional document between the era of Mao Zedong and the present period under the direction of Deng Xiaoping.

The new constitution seeks to return China to a "people's democratic dictatorship" based on the leadership of the workers. Unlike the more

radical constitutions which emerged from the Cultural Revolution, this one permits limited private ownership of property, advocates a broader foundation of legal equality on the basis of citizenship rather than class, and restores district and village administration rather than commune administration.

The new constitution also re-emphasizes the "united front policy" which calls for wider political participation by people outside the Communist Party. This means the non-communist revolution of Sun YatSen back in 1911 can be recognized; the role of the Chinese People's Political Consultative Congress can be reaffirmed; and the power of the National People's Congress can be enlarged. Together with the sharing of power among several top leaders, all this represents an attempt to decentralize the power that Mao had accumulated in himself and to enlist a wider base of popular support for the government.

Perhaps the most important feature of the constitution is the legalization of the "Four Insistences." These are: 1) insist on socialism; 2) insist on the people's democratic dictatorship; 3) insist on Marxism-Leninism and the Thought of

Mao Zedong; and 4) insist on the leadership of the Chinese Communist Party.

Of the "Four Insistences," the most important ones are 1 and 4. The affirmation of socialism is intended, no doubt, to destroy any thoughts of China becoming a capitalist society. And to insist on the leadership of the Communist Party is to insure that no alternate political structure is allowed to emerge. Whatever the extent of decentralizing power and widening the base of support, it is clear that the Communist Party intends to lead China back into world prominence without the "confusion" and "hindrance" of Western capitalistic and democratic processes.

Of particular concern to Christians in the West will be Article 35 of the new constitution dealing with the freedom of religious beliefs. The article outlines basic rights and freedoms for individuals in the context of the state's protection of society. The government has approved certain patriotic organizations as the legitimate guardians of religion in China, including the "China Protestant Three-Self Patriotic Movement," and the "China Catholic Patriotic Association." These organizations are charged with the responsibilities of helping the

party and the state to implement the policy of religious freedom, of helping the religious masses to enlarge their patriotic and socialist consciousness, and of organizing the masses to engage in "normal" religious activities.

In essence this means that Chinese citizens are not free to organize churches or even "house church" meetings without the approval of the appropriate state-appointed religious organization. A document distributed among party officials for "internal use only" listed eight types of activities as falling outside what is "normal." These include teaching youths under age 18 about religion; using communal property for religious activities; asking for or receiving gifts or propaganda from abroad; and conducting free itinerant evangelism.

Though many Christians meet and evangelize in China today, it is not with the freedom that we enjoy. In this as in other areas of Chinese life we can expect to see growing tension between state efforts to widen popular support by granting greater freedom to citizens, and the same state's efforts to keep control of its citizens for the purpose of building one China with a "united front" facing the world.

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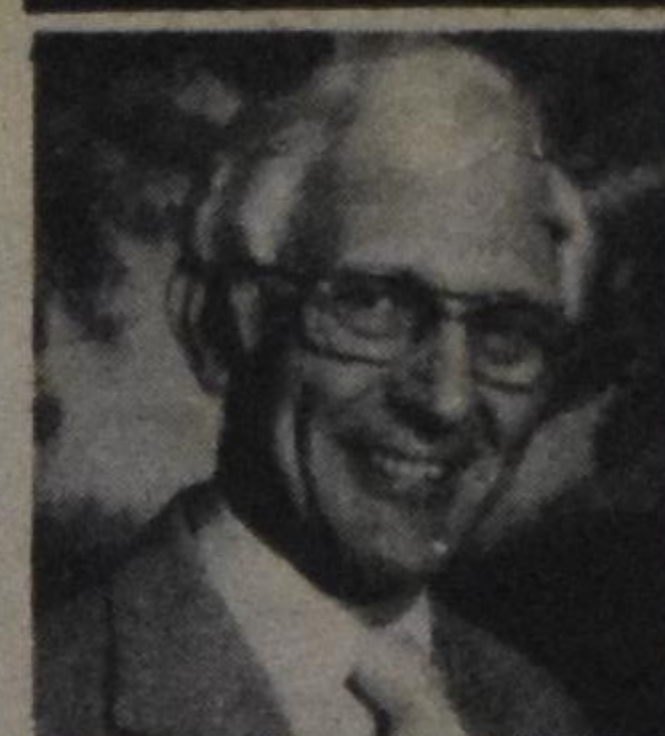
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William R. Rang

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Cats and Cherries



When I was a young lad, street vendors were still common. Some rode luxurious tricycles with wares displayed on platforms. Others pushed their two-wheeled carts through the streets. They all shouted to catch attention. Women would push their curtains aside in order to see who was selling what.

One of those vendors had a splendid system. During the fall and part of winter he sold fruits: apples, cherries, pears. During the winter months and spring he sold fish. Somehow he had one single call. He just shouted his price, sixteen! Sixteen cents for whatever weight of either fruit or fish.

Cats followed him when he sold fish. When he made a sale, he cleaned the fish on the spot and donated the refuse parts to the neighbourhood felines.

However, he always changed overnight from fish to fruits, still shouting his "Sixteen!" Whenever this happened, my dad would stand at the window and chuckle. Behind the vendor's cart came the neighbourhood cats. The poor things heard the same sounds as before, but did not know that fish had been replaced by fruit.

Cats and cherries?

Let's not look down upon the poor felines with scorn, for we aren't much wiser. We, too, hear sounds that have a familiar ring to them and then proceed by believing that the things the sounds bring are good for us. It happened often when we want to ask the question, "What's wrong with it?"

The Scriptures tell us that we should not act blindly. We must "test everything, hold fast what is good, abstain from every form of evil" (1 Thes. 5:21). That is a matter of prayer, first of all. "Teach me good judgment and knowledge" (Psalm 119:66). Not all things are good simply because they are available. Not everything is acceptable simply because "everybody does it."

It's all a matter of our degree of thankfulness to God.

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News-Canada



"The Human Being": Are certain people worth helping?

An interview with Denise Handler who is the editor of the pro-life publication, "The Human," formerly known as "The Uncertified Human".

C.C.: Denise, you have done considerable research for pro-life organizations. What are the key concerns that motivate you?

Handler: I'm concerned about what it means to be a human being. Issues I'm interested in include abortion, mercy killing, genetic engineering and the desire to manipulate people by genetic means. Sometimes this spills over into questions of whether certain people or groups are worth helping. All of these issues do relate to the definition of what it means to be a human being.

You made reference to genetic engineering. Why are you concerned about that?

Genetic engineering, if used by people who have a high regard of what it means to be a human being, could be used to cure those who have genetic diseases. But when, for instance, the British social services department of the Government recently published a list of questions they wanted people to respond to in terms of where researchers thought genetic engineering should go, very few questions involved curing diseases.

Most of it involved basically destructive ideas, for instance, to produce children of the desired sex by cloning one child, freezing one of the two twins produced by cloning and letting the other develop. When the development of one is to the point where you can see what sex the child is, if you want that sex you would kill the one who is developing, unfreeze the other one and have him implanted in the womb. If you didn't want that sex you would kill both of them.

How do you think such a mentality develops for people to take life that easy?

It's just as you say, they take life that easy! They don't think that there's anything unusual about being a human. A human being is merely a superior sort of animal. Now I should point out such people never feel that way about themselves. But they would feel that way about people in general which, of course, is the great danger.

Man in the abstract, as opposed to people in the concrete, and, unless the Christian public conscience is activated and people say, "No, we don't want that sort of thing, we want these things used to enhance people's lives," I'm very much afraid of what's going to happen.

Do you think that this cheap view of life you encounter in genetic engineering is prevalent elsewhere as well?

Yes, I think there are a number of issues in which one

can see such a view. It's very prevalent in the abortion issue where, you can obviously see that abortion counsellors can't afford to take the rights or concerns, or any aspect of the unborn child very seriously, or they simply couldn't process the number of people seeking abortions they're expected to process.

We may also act this way with regard to aged people because the fact is, our government does not know how it's going to pay the pensions of the people retiring after the year 2000.

Now, I don't know how they're going to pay them either, but there's going to be a tremendous incentive, I would think, to arrange things such as healthcare and living standards, so that not as many survive as we now expect. I'm not saying that's what they will do but there is going to be a big temptation there.

One in six aborted

C.C.: Aren't you a bit cynical?

Handler: People don't always know what they're going to support unless they already know what they believe. It's amazing the things that people can drift into. For example, it's not likely that in 1969, when the Canadian Government decided to revise the abortion law, in what they thought was a very conservative way, that they thought we would end up with 65,000 abortions a year. One in every six babies is aborted. Morgenthaler is threatening to start private, free-standing abortion clinics for profit. In fact, anyone who had predicted that, would have been regarded as an extremist, a lunatic, a cynic. I think we have to recognize with these subjects that when the pressure is on, people can end up doing things they didn't really intend to.

Who would you really want to hold accountable for this development: the doctors, the review committees, the people who come and ask for an abortion or...

Everybody, we are all in it together! I don't like to apportion blame in an absolute way. Virtually anybody you ask can show with a fair degree of cleverness why they're not responsible. I would like to hear more concrete suggestions about what people are going to do to change it.

Do you think changes could be made given the established patterns?

Yes. Starting, for instance, with government. They could make it more clear if they chose that they would not tolerate private, free-standing abortion clinics. Fortunately,

the Ontario Government has said that. Some other provinces seem to be waffling. But that would eliminate one evil which we have not yet had in Canada and definitely don't need to judging from reports coming from the States.

No government in North America, to my knowledge, has ever attempted a campaign to try to make people more aware of the value of the unborn child. Nearly always, where people say, for instance, that they want to reduce the numbers of abortions, they seem simply to

want to popularize contraception which misses the point.

Contraception is good in its way but if people decide against aborting their children it's because of the value they see in their children, not that they've decided to use contraception instead.

Some people think the solution is that we should change the Criminal Code, put the onus on government to make sure that this present trend doesn't continue. How do you feel about that?

That would be part of the solution but, in reality you can't change the Criminal Code unless there is public support. I, of course, work to try to generate public support for that. I would like to see more from government in the nature of trying to improve people's image of the unborn child. We have never yet seriously tried this as a way of turning people away from abortions. I think it would be far more effective than the apparently endless exhortations to use contraception instead.

From the Salem Mobile

Meetings organized by Christian organizations are not always well-attended. Shift-work, baby-sits, a not-to-be-missed T.V. program, are often distracting factors. Salem Evening audiences have varied from six to one hundred interested people. I take this opportunity to thank them for coming.

I had a dream. I dreamt that a Salem Evening was so well-attended that chairs had to be brought into the auditorium. I felt cold sweat creep up my back. My heart pounded and my knees clattered together. All the symptoms of utterly devastating nervousness rolled over me as angrily foaming breaker waves. Never before had I spoken to such a large audience. A tremendous tumult ... the auditorium floor slowly sank into the basement, where six large coffee-pots were happily perking. One dumbfounded deacon, coming slowly to his senses, stood up and walked to the gleaming containers. "Well," he said, "we're here a bit premature, so why don't we have coffee first."

The roar of spontaneous laughter woke me up. I looked at the alarm clock. On the bedside table I detected a book. You want to know its title? "Small is beautiful!" Thank you folks for coming, but please ... don't come in droves. I now know what would happen to my composure.

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Education

Chalkmarks

Dial-a-Tutor

A new idea in student help, Dial-a-Tutor, met with great success last month in Newfoundland. While the province's secondary school teachers were on strike for three weeks, 35 qualified teachers staffed telephones for three hours each evening providing free help for over 1,600 callers in mathematics, sciences, social studies, English and French. The program, termed a whirlwind experiment by the ministry of education, was so successful, it was extended beyond the end of the strike, till May 20. According to the province's minister of education, Lynn Verge, "with careful planning the Dial-a-Tutor experiment could be used to advantage in future years." The cost to the province for the program averaged \$1,100 per day, excluding advertising.

Financial aid available

In September, students from Canada attending Reformed Bible College may pay tuition, room and board in Canadian dollars accepted at a par with U.S. dollars. This benefit is available in addition to other grants or scholarships ordinarily awarded to students from Canada.

RBC has received a \$25,000 gift to cover this new exchange policy. The anonymous donor will pay the dollar exchange in full for each Canadian student who follows full-time credit studies during the 1983/84 school year.

The exchange could range as high as \$944 per student, depending on the exchange rate at the full semester registration. On Campus resident students at RBC next year will be charged a minimum of \$4,720 (U.S.) for tuition, room and board, with extra charges for books and fees.

Parlez-vous Francais

The Hon. Serge Joyal, Secretary of State, recently announced that an agreement had been reached with the provinces that will allow Basic Formula French grants to continue in schools for at least another three years.

The government has allotted \$190 million for public and private schools to improve or initiate their French programs.

The Federal government will pay 50 per cent of any new programmes started or any existing programmes that are improved. One of the main criteria is that the school spends more student-hours on French programs than the previous year.

In British Columbia additional funds have been approved by the provincial government for Special French Project Grants. More information about these grants is available through the Federation of Independent School Associations.

A chance to tour Canada

The Green Pennant Club, a subsidiary of the Commonwealth Expedition, more popularly known as Comex Canada, is currently finalizing plans for an overland Canadian adventure, on "The Green Pennant Express".

In the summer of 1984, June 20 - August 10, the expedition will travel by road to forty-five Canadian cities.

The purpose of the youthful odyssey is to encourage friendship and unity among Canadians while broadening their understanding of the commonwealth. It is anticipated that 400 young commonwealth people will travel across Canada in 10 buses, although not all together.

Applications are now being solicited from applicants that will be 18 years or over before June 1984. For more information write to Mrs. Buntz Bidie, 336 Tuck Drive, Burlington, Ontario L7L2R3.

754 graduate from Calvin

Calvin College held its 107th commencement May 21 with approximately 754 undergraduates receiving degrees and 20 Master of Arts in Teaching degrees and one Master of Arts in Christian Studies were also presented.

President Anthony Diekema conferred the degrees and professor of history, Howard Rienstra was commencement speaker.

Dr. Rienstra has been with the college since 1957 and a Grand Rapids city commissioner since 1971. He was recently appointed to be the first director of the Meeter Center for Calvin Students which houses the college's and seminary's extensive collection of material about John Calvin and Calvinism.

Quebec education: Government bull

Quebec education is in a mess these days. Not that it was ever particularly well organized, but the present state of disarray, confusion and conflict is unprecedented. Three factors have contributed to this deplorable situation: the government's new curriculum called the *regime pedagogique*, the government's intent to reorganize the entire school system, and the government's cavalier attitude recently towards this province's teachers and school boards.

Reinder J. Klein

A totally new curriculum

The *regime pedagogique* is a comprehensive set of curriculum guidelines for every subject for each grade for all Quebec schools. Its implications are vast and beyond the scope of this article. Some elements are desirable, others less so. This new curriculum is compulsory and universal, which means that all Quebec schools will offer largely identical programs.

At first glance that may seem advantageous as it will standardize course content, material and equipment throughout the province. Student transfers will become less disruptive, as will the relocation of teachers. The fundamental and erroneous

assumption underlying it, however, is that one pedagogic mold fits all, that all youngsters have identical needs, and that governments are the all-sufficient agents for addressing those needs.

What the regime overlooks is that sound pedagogy is dynamic, that it requires a certain flexibility, and that it is capable of an enriching variety of approaches. Many of us, for example, are familiar with the more or less traditional profile: academic in orientation, by and large theoretical, and geared to university entrance. However, that traditional approach is but one of several options and not necessarily the most desirable.

By imposing a uniform curriculum, the government is seriously undermining the healthy and growing trend towards alternative forms of education here. Moreover, since private schools are subject to the regime as well, the state has emerged as the unequivocal manager of matters pedagogic. Nor is that all. Those who run this province appear to be in a hurry. Dr. Camille Laurin, the education minister, wants the whole new curriculum in place by 1986.

Trouble is, there is a disastrous shortage of documentation and approved texts. English schools are finding that prescribed objectives and course guides are not available in translation, and many boards have discovered that material and equipment they do not now possess and can ill afford to buy are suddenly essential. Furthermore, much of the regime is still not entirely clear and many of its broader ramifications have yet to surface. It is certain, then, that education in Quebec has entered a difficult and extended period of upheaval and change.

A brand new educational system

As if the turmoil created by the holus bolus introduction of a new curriculum were not enough, Dr. Laurin also plans a complete overhaul of the historically developed system of publically elected school boards. Each school is to become a quasi independent corporation run by a school council. These councils will consist of representatives elected by local parent committees and teaching staffs. One responsibility of these councils will be to elect their own representatives to the new co-ordinating bodies that are to

become the streamlined school boards of the future. These boards are to be organized along linguistic lines rather than the confessional ones of old.

The government's rationale for the proposed change is its stated intent to decentralize education. While many parents appear to like the idea of the public system "going private," there lurks an enormous adder in the tall grass. Universal suffrage is clearly out, since schools and the new boards will be run only by parents and teachers.

More disturbing still, all spending by the new boards will be strictly controlled and regulated by Dr. Laurin's department, as will of course all matters pertaining to the curriculum. The golden rule of power - those who have the gold make the rules - suggests that the government is merely trying to placate parents by granting them some of the trappings of office while in fact extending and reinforcing the central control of the education department and its minister. The present boards have cried foul and are now battling mightily to stop implementation of the devious reorganization plans.

But not enough money

Aside from strenuous objections to its two-pronged scheme for "simplifying and rationalizing" education, objections voiced by teachers, boards and even some parent groups, the government ran into another serious problem. It claimed to be broke. Every cynic worth his sneers knows that all employers will make that claim when negotiating new contracts.

However, the province of Quebec is more than likely in deep financial trouble. The narrowly nationalistic policies of the government have caused it to spend inordinate amounts of tax dollars on ventures that miscarried with sickening regularity at a time when the rise in cost of its overly ambitious social programs reached escape velocity.

Roughly \$600 million was needed. Unlike employers in the private sector, governments can rack up debts in the billions of dollars, but even they have limits - believe it or not. Last year Quebec's economy was failing so badly that the province's vitally important credit rating with the large international money houses started to slip. It was imperative that the authorities should demonstrate to the outside world a measure of fiscal restraint that would change the frowns of their creditors to contented smiles.

With this in mind and determined to force ahead with its costly new programs, the government decided to use its legislative clout and a host of cabinet decrees to belt 325,000 civil service workers into sub-

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Aileen Puurveen, Iron Springs, Alberta. One of many Canadian students who choose RBC - nearly one-fourth of our full-time student enrollment.

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mission earlier this year. It was an alarming turn of events. In a recent court case against the government a judge noted the latter's "increasing propensity to govern by decree, to the point of absurdity." Bill 105, for instance, the law establishing new working conditions for teachers, was itself only nine pages long, while its accompanying decrees covered 80,000! Imagine the lot of workers generally if ordinary employers had such prerogatives.

Showdown with teachers

Anyhow, the government wanted the money and proceeded to get it. And so, while Canadians elsewhere complained bitterly about the federal government's stringent 6 and 5 guidelines for salary increases, most Quebec teachers had their wages slashed by a whopping 19.45% during the first three months of 1983. Subsequent cuts will not be as severe, but teachers will not earn again what they made in 1982 until 1985.

To no one's surprise, few teachers greeted their financial reserves with a great deal of enthusiasm. Yet, remarkably, they did not contest their losses very strongly. What did rile them was the government's unilateral decision to increase workloads. By making teachers work longer hours and in front of larger classes, thousands of pedagogues (teachers) would become redundant. This the disgruntled teachers would not stomach and they walked out in a huff on a three week strike. (If you guessed already that the strike had been rendered illegal by one of the expedient new laws, move to the head of the class).

The strike proved to be as futile as it was costly - for teachers, of course; the government saved millions. After three weeks, however, Dr. Laurin introduced a vindictive and repressive law the likes of which has not been inflicted upon Canadians anywhere in

recent memory. Faced with unheard of penalties - how, as just one example, does the loss of three years seniority for each day of strike grab you? Having already lost 19 days pay, the teachers declared a truce and returned to work. Last April 9 they formally surrendered.

Erosion of human rights

The teacher unions had been crushed by the notorious Bill III, a law so repressive it violates many of our present constitutional safeguards and guarantees. The government, well aware of this and fearing damaging and lengthy litigation, formulated odious Article 28 with its obnoxious "notwithstanding" clauses. These are the provisions that render inoperable the relevant protections extended to citizens in all other existing covenants, including Quebec's own vaunted Charter of human rights and freedoms and the spanking new Canadian Constitution Act of 1982, which Quebec doesn't recognize anyway.

Bill III also abolished the traditional presumption of innocence, a cherished corner stone of the British legal system. More sinister still, the new law prepared for an expeditious legal process against the strikers by invoking the Summary Convictions Act, by removing the procedures from the (slow) labour court, and by ruling that judges from the various municipal and provincial courts and the Sessions of the Peace could be used to try the anticipated welter of cases. Dr. Laurin did not intend to waste much time in trimming some additional fat off the teachers.

In order to prosecute the roughly 80,000 lawbreakers, now reluctantly back on the job, the government needed their names. To Dr. Laurin's unspeakable chagrin, however, the boards, themselves hard pressed, refused to be his stool pigeons: they vowed not to release any names. The government sternly demanded



Ag Day attracts community and campus people

SIoux CENTER, Iowa - Sheep shearing, livestock judging, a cow milking contest and other activities were recently featured at Dordt College's fourth annual Ag Day in April at the Dordt College campus.

Ag Day, sponsored by Dordt's Agriculture Club, featured student and community displays and machinery and farm equipment displays. An area resident sheared sheep and a livestock judging contest was also held to judge dairy, beef, swine and sheep.

compliance. The boards refused. True to form, the frustrated employer then resorted to the same tactics it had used earlier against its teachers. Before several T.V. cameras, forests of microphones and pushy hordes of eager scribes it made dark threats and issued an ultimatum: You give us no names, we give you no money.

It has to be understood that during the strike Dr. Laurin had refused to enter into discussions with the teachers until the law was upheld. Strikers are lawbreakers, and the righteous do not converse with such. When citizens deliberately choose to violate the law, the minister had argued, we will have chaos. At all times, he insisted, the law must be respected. That the law he had prepared was itself disrespectful of many citizens appeared not to bother him in the least.

At any rate, most boards hung tough and refused to give in. They did so, marvelously, on the grounds of Dr. Laurin's own argument. The law, they said with some glee, did not require the release of names, and they had a healthy respect for the law. Hoist by his own petard, the smooth talking education minister shifted lanes. This, he

lectured, was not a matter of law. School boards were obliged on moral grounds to provide the names. And just in case the ornery boards were not susceptible to moral suasion he ordered millions of dollars withheld from the major ones. (Should you have guessed that these millions were needed to pay the brow-beaten teachers, you are just too smart for this class!)

The boards, however, showed considerable spunk and went shopping for loans, a move that made the education ministry ease up considerably. Today, only the Catholic board of Montreal, largest in the province, is still awaiting its \$14.5 million.

Bleak future

With teachers embittered - no face was saved, few concessions won - and with the existing boards under siege, implementation of the new curriculum is headed for rough times. Resistance against restructuring has also stiffened considerably, and while further strikes have been ruled out for the balance of this school year, threatening noises have already been made for the next. The atmosphere in most schools is depressing, a situation that

will only be aggravated by the declaration of surplus and excess personnel a few weeks from now.

Yet it is not their alleged inability to face facts and accept new realities that is bothering teachers and administrators alike. What angers and frustrates most of them is the feeling they have been clobbered, cheated and manipulated by a high-handed and single-minded government. This is particularly galling to the French teachers, for they were the most avid supporters of the Parti Quebecois in years past. A black eye courtesy of a foe can sometimes lose its sting and even become a source of pride, but being crudely stomped upon by a friend really hurts and will rankle for years.

Who knows? The present and continuing mess in the highly visible education sector here may well become this government's albatross. It was just that for the Liberal government of Robert Bourassa some years ago. The time might just come when the separatist P.Q. government of Rene Levesque will rue the day it gave Camille Laurin so much rope he strung up his own party with it.



The Canadian Constitution Act of 1982 contains sections in which the rights and freedoms of Canadians are specified and guaranteed. Unfortunately, events in Quebec have already shown how feeble our constitutional protections are. Any province, apparently, can avail itself of convenient escape clauses. Should we as Christians express concern? Should we do so as Church, too?



For many years now, labour crises have been accompanied by strikes and lock-outs, modes of negotiating "by other means." Increasingly, however, the adversaries in such disputes are bombarding the general public with propaganda campaigns designed to establish and broaden a wide support base. When even governments adopt this strategy and use public funds in order to set one segment of the population on edge against another, and when governments present half-truths and even ill-concealed lies, how should citizens respond? How should Christians respond?



Emmanuel Christian High School in Montreal is struggling to understand and cope with all of the many implications of the new Regime Pedagogique. With Home Economics a compulsory course all of a sudden, expensive new stoves and fridges may have to be bought. Moral and Religious instruction will have to be taught on the basis of the government's prescribed objectives.

It may well be that, in the long term, Emmanuel can survive and even thrive under the new curriculum. The question remains, however, to what extent the state should be allowed to determine exactly what should be taught even in privately funded schools.

What, here, is the role of Christian citizens? Is there a role for the church? Could this happen in Ontario or Alberta?



Arist: Sylvan Payne



FACTS

Flanders - the northern part of Belgium where Flemish is spoken. Flemish is a lot like Dutch. As a matter of fact, Flanders used to be part of The Netherlands. This is why Pieter Bruegel is also called a Dutch painter. French is spoken in the southern part of Belgium. Belgium lies between Holland and France, and is about the same size as Holland.

Famous painters

Pieter Bruegel (c. 1525-1569)

John Martens

Photography has been around for only one-hundred and fifty years at the most. Painting, the art of reproducing by means of paint and brush what a painter observes with his eyes is as old as the world itself. Of an acient Greek painter, living 100s of years before the birth of Christ, it is said that the birds pecked at the grapes which he painted on his windows.

Many famous painters from almost every nation have left us their work in museums. Painters in the Middle Ages painted mostly biblical scenes. Holland, Italy and Flanders counted many painters still known today. Their works are worth great sums of money - often millions of dollars. The famous Pieter Bruegel the Elder lived in Flanders, Belgium. He painted ordinary things he saw around him: people at play or at work, children's games, harvest scenes,

farmers dancing at a fair or enjoying a good meal at a rural wedding. He loved nature and his fellow human beings. He was one of the most gifted of the sixteenth century painters of Europe. Bruegel also made biblical paintings; for example "The Suicide of Saul," "The Adoration of the Magi (Wise Men)," "the Numbering at Bethlehem" and others. For all of them he used European and Flemish landscapes.



Make a family tree

If you have a lot of aunts, uncles, and cousins that live far away, here is a good way to keep track of their names and birth dates. At the same time you will be recording information for future generations.

- Materials needed:**
1 large piece of scrap paper
1 piece of bristol board (same size)
coloured construction paper
India ink and fountain pen OR fine black marker
pencil
glue
scissors

First you must decide whether you will start with your parents or your grandparents. Then find out everyone's maiden name and birthdates. Next take your large piece of scrap paper and pencil and sketch a tree with a good, solid trunk and as many branches as you need. For example, in our case we started with my husband's parents' name. Then each of his brothers and sisters, as well as our own family, was a branch. Write the parents names and birthdates on the trunk and the aunts and uncles names and birthdates on the branches. When you have it all drawn out, transfer the picture onto your piece of bristol board using India ink or fine black marker.

Now, using the construction, cut out a leaf for each child i.e. each cousin. Write the child's name and his birthdate on it. Glue the leaves to the appropriate branches. You can add more leaves as the families grow.

For quick framing cut your bristol board to fit into a framed bulletin board. Presto! a family tree to hang in your house. Emmie Dykstra, Librarian, Bowmanville, Ont.

A flimsy game called flamsy

C. Farenhorst Praamsma

Once there was a boy who loved to play games. There was one in particular that he really enjoyed playing. It was called flamsy. He just loved this game, especially after he found out he was pretty good at it. Every now and then the family got together and they would all have a game of flamsy. Richard, that was the boy's name, had a very good time. But, he enjoyed other things too, mind you. Skating, hockey, football and all those things, he liked. Still, as he grew a little older, he became very smart at

playing flamsy and usually beat a lot of people, although there were times when he lost too. Richard finished school and went to college where he studied political studies, and when he had completed this he went on to law school. He had a good mind and had no trouble at all studying and even married a very sweet girl half-way through. Her name was Alice. Richard sometimes played flamsy with Alice and she sometimes even beat him at it. He was very good at flamsy by now. He played in all his spare time and formed a

flamsy club at the university. Every Wednesday night he would go and play flamsy all night, and after a year or so he found out that he was better than anyone in the club. He still played there for a while, but it bored him because no one could beat him there. He bought special flamsy books and read them at night and played the special flamsy games in them. Then Richard was finished with law school and became a lawyer. He was very busy now with cases and clients and courts and whatnot. But he still played flamsy in his spare time - in all his spare time. He had



four children, two girls and two boys. But he sometimes became irritated if they cried or talked to him when he played flamsy. So after a while they didn't bother anymore. They started school and sang and laughed and sort of grew up without him noticing.

Richard was now a competitor in the world flamsy series and was studying hard for it. After months and months the week of the series came and, would you believe that Richard came out as the world flamsy champion! Terrific! He was now the best of all flamsy players.

But, he had no one left to play with. Everyone thought he was too good to play with them. He got to feeling kind of lonely sometimes now. He was older and retired from law. His kids were married and had children of their own. His wife had died before he retired. Everyone who visited him said 'Well, I won't take up much of your time, because I know you have a lot of flamsy to do.' So he was mostly by himself.

And do you know, this old man Richard started crying all of a sudden. He remembered all the things he could have done and had not done. He thought of his children whom he didn't really know and his wife whom he just wanted to talk to for a while. And he wished he hadn't spent quite so much time on flamsy.

Ah poor Richard! He let his life go by for just a flamsy excuse!



A POOZLE

1. we wear it on our heads ____oo____
2. tree trunks are made of ____oo____
3. it holds air ____oo____
4. a horse's foot ____oo____
5. the top of a house ____oo____
6. an owl makes this sound ____oo____
7. the sound of a train's horn ____oo____
8. we read it ____oo____
9. we can do it with our eyes ____oo____
10. it will happen shortly ____oo____
11. a place for animals ____oo____
12. you can use it to reach high ____oo____
13. a kind of bird ____oo____
14. you wear it on your foot ____oo____
15. a planet ____oo____
16. you can chew with it ____oo____
17. you can eat with it ____oon____
18. a stream ____oo____
19. we get it from sheep ____oo____
20. a baby Indian ____oo____

ANSWERS

- | | |
|------------|-------------|
| 10. soon | 20. papoose |
| 9. look | 19. wool |
| 8. brook | 18. brook |
| 7. foot | 17. spoon |
| 6. foot | 16. tooth |
| 5. roof | 15. moon |
| 4. foot | 14. foot |
| 3. balloon | 13. goose |
| 2. wood | 12. stool |
| 1. hood | 11. zoo |

Education

Malik offers a valid critique of the university

Robert E. VanderVennen

Not long ago Charles Malik came to Canada to give a Christian critique of the university. When Dr. Malik - world statesman, distinguished professor and forthright Christian - visits us to talk about education from a Christian perspective, our ears should perk up because he will have something to say to us.

The occasion was the Pascal Lectures on Christianity and the University, given in March, 1981, at the University of Waterloo. The lectures, somewhat expanded, have recently been published by InterVarsity Press, available at bookstores for \$5.65.

First a word to identify Dr. Malik, taken from the excellent Foreword to the book written by Dr. John North. Malik is a native Lebanese who earned his B.A. degree in mathematics and physics at the American University of Beirut. He received the M.A. and Ph.D. at Harvard University under Alfred North Whitehead, and followed this by a year of study under Heidegger at Freiburg University.

He has written numerous essays, contributed to books, and written a 20,000 word essay on diplomacy for *Encyclopedia Britannica*. He has received more than fifty honorary doctor's degrees. He has taught at universities most of his adult life, chiefly at American University and Catholic University, both in Washington, D.C. Among his diplomatic posts have been Ambassador of Lebanon to the United States (1945-55), delegate to the United Nations for 14 years during which time he served as President of the General Assembly, as President of the Security Council, Chairman of the Human Rights Commission, and Chairman of the Third Committee of the General Assembly which elaborated the final text of the Universal Declaration of Human Rights. He is also a devout Christian and has served his church in more capacities than can be mentioned.

Malik's book is both modest and bold, and its boldness has particularly struck me. He points the finger at the university in the fashion of an Old Testament prophet. He does not mince words, and his severity will make you cringe. If I were to say the things that Malik does, you would say that I was overdoing a hard-sell approach to promote the Institute for Christian Studies. But Malik is right.

What does Christ think of the university?

Dr. Malik reminds us that the university dominates the world and seeps into every facet of our lives with a power that is unique. Therefore, it is vital

that we ask this question of the university in the most direct terms: What does Jesus Christ think of the university? It is this question, rather than "What is the Christian to think of the university?" that Malik prefers to ask.

In the heart of the book Malik puts his question to the two major divisions of the university, the sciences and the humanities. His starting point is right on the mark: If Jesus Christ is "the way, the truth, and the life" and if in him "are hid all the treasures of wisdom and knowledge," then all truth is sacred and no truth, whatever its content or order, falls outside of Christ's province.

Science

Malik says that the immense scope of scientific knowledge begets a power which is a trap for scientists. Most scientists are sheer naturalists: nature is all in all. Malik is very hard on scientists, and maybe it is because I am a scientist that I think he is too hard on university scientists. But he is right as he accuses secular science of driving a wedge between the scientists and personal faith, to the point where Malik seems to despair of finding any Christians among outstanding scientists. The hope he offers scientists is the spiritual therapy of reading Romans 1 every day.

Humanities

Nor do the humanities escape the prophet's judgment. The humanities shape the fundamental spirit of the whole university. There is something almost universally absent in all the humanities, even in Religion Departments, and that is any reference to something genuinely transcendent. The basic number of the humanities, as of the sciences, is ONE, whether it refers to "nature" or "matter" or "reason," it recognizes only that which is created. There is no place for TWO, for God as well as his world.

Malik presents and discusses 21 characteristics (he loves long lists) of the humanities: naturalism, subjectivism, rationalism, skepticism, analysis, rationalistic idealism, materialism, technologism, futurism, cynicism, nihilism, Freudianism, relativism, voluntarism, change, hurriedness, humanism, monism, immanentism, secularism and atheism. A list as bleak as it is long. He does have some positive comments on the humanities as practiced in universities, but they are not matters that build faith, promote wholeness or acknowledge Christ.

Problems

A deep problem is that we do not feel free at the university to share our fundamental attitudes, our intimate beliefs, even though a basic principle of the university is responsible

freedom of expression. We are never able to be fully ourselves while at the university. The more we know of science and philosophy from our university study, the more we feel alienated from Christ, even though we confess that the treasures of truth and knowledge are rooted in him. Conversely, the more we cling to Christ in love, the greater distance we seem to be from our university study.

What can we do?

In the face of such overwhelming difficulties, what are we to do? Dr. Malik calls for responsible concern for the contents of the university curriculum, how it came to be what it is, and the kind of ideas, attitudes, fundamental interpretations of history and society and man and morals and destiny and being it imparts. He says this is different from and more formidable than the necessary and praiseworthy work of evangelization and prayer fellowship on the university campus.

"What then can be done?" Malik asks in his last chapter. Should we concentrate on recapturing the great established universities for Jesus Christ, or should we establish new Christian universities to compete with them? He is skeptical about starting new Christian universities because it has taken hundreds of years to build the great world-class universities to what they are today, and it seems hopeless to try to compete head-to-head with them. He suggests that competing or recapturing may not be mutually exclusive.

In the end Malik makes the imaginative suggestion that a new Institute be formed consisting of distinguished Christian scholars who meet four to six times a year to find out the exact state of mind, morals and spirit in the universities, let Jesus Christ judge this existing state of mind, morals and spirit, and consider how Christ can be brought back to the university. I understand this to be a call to continue the work he has begun in a preliminary way in this book, a way of working toward re-capturing the university for Christ. Yet in view of the vigorous charges he makes of the university, his solution seems pathetically weak and even anti-climatic.

A Canadian solution

I wonder whether Dr. Malik knows about the even more imaginative and far-reaching response to the problem of the university that has been taken by the people, among others, who are the readers of *Calvinist Contact*. Our solution is not everything that one might wish, but I think it eminently fits Malik's argument and offers a constructive response that goes beyond his own suggestion, which may not even be implemented.

university learning, focussed by if not limited to the leadership of the AACSB. Currently we have among us three university-level institutions, the Institute for Christian Studies, The King's College and Redeemer College. Each of these institutions is near a major university and wishes to have close working relations with its neighbouring university, partly so its faculty can have first-hand knowledge of the work of the university but also so that the university faculty and administration and students can see something of what university work committed to Christ can be.

These schools and their teachers are committed to working at the university-level curriculum and bringing Christ back into it so that the curriculum will not have those

I mean that in Canada since the 1950's there has been continual assessment of negative characteristics that Dr. Malik correctly identifies, but will have the spirit of Christ working in and through it. That work needs to continue in the classroom, together with continued reflection, writing and speaking on the nature and state of university education seen through the eyes of those committed to Christ.

"A Christian Critique of the University" is a good and important book. It should be read and discussed by all those who want a constructive solution to the problem of university study without God.

Dr. Robert E. VanderVennen is Director of Education at the Institute for Christian Studies, Toronto.

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Facing the reality of being handicapped

Karin Bouma

Like most people, I never paid too much attention to the handicapped. I never thought too much about what it must feel like for someone who is handicapped. That is, until a year ago, when suddenly I had to face the reality that I was a handicapped person.

For years I had struggled hard to overcome what I perceived as a psychological problem. It was a shock to find out that what I really had was a "serious, life-long, potentially disabling disorder," which manifested itself in seemingly psychological ways. No wonder the doctor told me that Narcolepsy,* (which was what I had), is often not diagnosed.

How many people battle fatigue, like I did, thinking they must just be trying to "run away from it all" by sleeping? Or get more and more busy, not so much out of zealousness as an inner reaction to fight the feeling you can't cope? Or feel dizzy, have headaches, or nausea, shrugging it off as just being a little too tired? Or wonder why it is so hard to get out of bed, only to find there is such a thing as sleep paralysis? Or feel very weak, often bursting into tears (at awkward moments)? Or being awake at night-time, having nightmares on a consistent basis, and having the odd "buzzy" feeling in your head, thinking that was just a part of life?

No wonder I had instant recognition when I read the symptoms of Narcolepsy. No wonder I had become so sick from having overdone it for years.

Shock and anger

In a state of shock I left the specialist's office. One thought hammered away at my mind - How was I going to cope the next two years, with two preschoolers still at home? I had been told there was nothing anyone could do for

me, except for me to take sleeping pills, and addictive narcotics with questionable side effects. Somehow, I didn't think they would help me too much being a mother to Heather and James.

It seemed more as if my life had just ended. I could clearly see a picture of myself, being very sick for the rest of my life, and my children being severely affected by my inability to cope, growing up "alone," and having Narcolepsy as well (since it runs in families). I was not very happy. In fact, I would say I felt pretty desperate.

Shock was quickly replaced with anger. Anger at myself - How could I have been so crazy to have overdone things? Why wasn't I a calmer person? Anger at others - Why were they passing so lightly over the fact that I was sick? Why were they acting like tomorrow would be better, when I knew it wouldn't be?

People have suggested that I must have been angry at God, as well. Maybe I was at times, but I really cannot remember being so. I know that I cried out to God a lot. I understood the fact that God could use this for teaching, shaping in my life. But most of all, I saw God as my refuge, the only One who truly understood me at that time.

Since my feelings were so tied in with how I felt physically (emotions, fatigue and stress are the main culprits in setting off my symptoms), I often went in a vicious circle. If I felt sick I easily become depressed because I did not have the strength to fight off any negative feelings, especially since they seemed so true. The major symptom that I had was cataplexy, or loss of voluntary muscle control, which I felt as a contraction in my head, as well as a weakness all over. A person can have several thousand of these a day, and with me it was like continuous waves going over my body.

Frustrations in church

I found going to church very difficult. I was too sick to

explain to people how I felt. I had started to understand that people did not really want to know all the details, and I was easily upset because of my vulnerability.

As well, the service seemed to have no relevance for me. So much emphasis always seemed to be on "doing." "Do this for the Lord, do that,

love me anymore, or that they weren't affected by my sickness. I just did not feel a part of their lives anymore.

The fact that Fred kept singing made it even harder. On the one hand it was good, because I know I would have just retreated into a shell, making myself forget I even had friends. But on the other, it



Karin Bouma and her son Peter (age 1)

evangelize, worship, help etc." I could no longer do anything. All I could think was, "Lord, I was doing. I was busdriving for a Christian school. I was singing in a Gospel singing group. I was fighting my hardest to keep going, and still You allowed me to get so sick that I had to stop everything."

The thing was, I wanted to do more. I wanted to keep singing. I wanted to be a part of God's people, doing her part to reach the world of Christ! I felt like a heathen. I needed reassurance that I was still in God's will.

At home I could accept it, but at church it was a big mental battle, combatting the pull that seemed to be there, telling me I should be involved when I knew I couldn't be. This was usually enough to make me feel very sick by the end of the service. One Sunday I was so upset that I could have stood up and yelled at the poor, unsuspecting, guest minister, "And who do you think you have helped, anyways!"

No more singing

The hardest thing for me was that I had to stop singing with the singing group. I enjoyed singing. I enjoyed the speaking involved, and I loved the people that I ministered with. The singing was also a large part of my social life, and when I had to quit, I felt as if I had lost all my friends. Not that they didn't

was very difficult, because I would sit at home when Fred went out, knowing he was having a good time, doing something that I wanted to do as well but couldn't.

Homeopathy helped

In between all that, someone from my church suggested that I see a Christian homeopathic doctor. Homeopathy is the practice of using tested single natural substances to build up the body to fight its own problems. I started seeing Dr. Scott. She was a real help to me because she allowed me to talk out what I was going through, since physical and mental reactions are inter-related. She was very gentle, and loving, never suggesting that I should be reacting better, always accepting me the way I was.

Slowly, I inched back towards physical stability. Ten months have passed under her care, and if my circumstances remain stable, sometimes I do not remember that I am sick. However, I can still fluctuate very rapidly if I am doing anything out of the norm. By norm, I mean simple day-to-day tasks. Going away for a weekend puts me "out-of-it" again for the next few days.

Sorting it out

What does it mean for me to be handicapped? Sometimes I can see it as the biggest bless-

ing of my life. It has been a springboard to many new experiences for me. I understand other people a lot better now. I understand who I am a lot better, as well. Having to sort out my own answers, at a time when I felt the least capable of doing so, gave me a lot of self-confidence once I got through the first few months.

I have started to seriously pursue writing, something I have always enjoyed, yet never had time for. I do not have to feel guilty anymore when I can't handle things, because I now know the reason for my inability. And one important thing I have learned is that God loves me for who I am, just the way He created me, and not because I can "do" something for Him. (What can we really "do" for God anyway?).

But other times I can be totally frustrated. As when I figure it is time to stop thinking of my physical condition all the time, and start living, only to fall flat on my face, because I have once again overstepped my reach, leaving me struggling for days to regain my equilibrium. Or when I see the chaos my house can get into, knowing I don't have the reserves to put it back in order all the time. Or when I see everyone else doing all those things I wish I could do, yet knowing I have to accept, in a mature and calm way, that I can't.

These are the times I can get really depressed, when I get on a treadmill of self-hatred where life seems to be dark and reality too much to bear. But these are also the times when I cry out to the Lord, clinging to Him to see me on the right path again, hanging onto the fact that in spite of what I see, He is in control.

He's always there

And one thing I can say, the Lord has never let me down when I have turned to Him. It's always in a gentle, loving way that I "hear" his answers. Always, He tells me the same thing, that I am at the place He wants me to be, that He is fulfilling His purpose in my life, that He loves me. And always, I feel His peace and joy coming to me, in spite of how sick I feel.

No, I do not have all the answers to why God allows people to be handicapped. But this I know. Each person is special to the Lord. His ways are much higher than our ways, and only eternity will tell the importance of even the most fragile life here on this earth.

* Narcolepsy is a malfunction of the central nervous system. The energy moving around the body short-circuits, causing all the symptoms described in the article. A person is born with Narcolepsy, and there is no cure for it.

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Karin Bouma is a member of the
Rehoboth Christian Reformed Church of
Etobicoke, Ontario.

Stewardship begins in the kitchen

Through the grapevine we heard about the attempts of a Christian woman in Ingersoll to become politically involved in the question of garbage. We have her permission to reprint some of the letters and articles that followed her efforts.

We do this not to draw attention to Agnes Kramer (she would never forgive us) but to

show ways in which we as Christians may make a small contribution to the keeping of the earth. We hope that others will be encouraged by an effort that did not produce the desired result but that at the same time may bear unexpected fruit.

BW

Letter of explanation from Agnes Kramer

April 13, 1983

Through the fall of 1982, the Oxford County has held hearings on the suitability of a landfill site near Salford, a one-horse town about 3 miles down Highway 19 from Ingersoll. Geologists were commissioned to test the suitability of the soil and citizens were invited to present briefs as well.

Our doctor became involved in giving a brief, and the final judgment of the committee was that, no, the site was unsuitable. Salford citizens didn't want Woodstock and Ingersoll's garbage in their backyard and besides, the geologist showed that the soil was not right for garbage - too much junk would leak into the water around it.

This conclusion to reject the site came out just before Christmas. Shortly thereafter the Oxford County Board decided to overrule this decision and appeal to the Province to let them have the site anyway. They claimed the geological findings were not conclusive.

Every week there were articles in the Ingersoll Times about this whole thing. Well, after one particular editorial, which very subtly leaned in favour of the Salford Landfill Site, I wrote my first letter.

I was upset because it seemed the focus was on getting rid of our garbage without ever considering what our personal responsibility was.

It didn't seem to matter to anyone how much garbage we have, how much we throw away, or what the consequences are of just dumping everything in a hole and covering it up.

So I wrote the letter of January 15 (see elsewhere this page). Well, a few weeks later, while I was getting supper together with three hungry and tired kids underfoot, the phone rang and a reporter from the London Free Press started asking me about the same letter. She had come across it because I'd sent a carbon copy to the Ingersoll Town Council so they would have to put it on their agenda. Anyway she wrote up a story in the Free Press (see elsewhere this page). She had come to take pictures while my supper merrily burned on the stove.

A few weeks later the Salford Citizens Group presented another brief to Oxford County - suggesting alternatives to strictly landfill disposal. The next week I wrote another letter to the paper and Town Council to support their brief.

And that's it.

I got one letter back from town council saying my first letter would be considered. That's all I heard from them.

I wrote another three letters to people in the legislature asking them not to give Oxford County the Salford Landfill Site. I haven't heard anything back from them. I don't expect to and that doesn't matter.

I was leery (maybe you sensed that), of having anyone write about this whole thing because I am afraid of media, of spectacles. I should have known better because you don't deal with spectacles.

I enjoy getting involved in political things even though there's never enough time to do things properly, because it's refreshing to me, a break away from a much more complicated life where I feel very stretched and pulled sometimes as God is making me a disciple. Does that make any sense to you? I hope so.

I'm very happy about the editorial you are going to write. Celebrating this past Easter, I was very much fed by knowing again that the battle has been won.



Agnes Kramer and her two sons

Document 1

Letter to the Editor of the Ingersoll Times

January 15, 1983.

Dear Editor,

In your editorial on garbage disposal in last week's Times, you suggested, among other things, that disposal of garbage was everyone's problem. I agree completely. Not one of us wants someone else's garbage in our 'backyard.'

Why don't we begin looking at ourselves and how we manage to accumulate so much garbage, before we look at the problem of disposal? I do not know enough about recycling garbage or the statistics on how much volume can be reduced when we do begin separating and recycling our garbage. But I do know:

- a) I can bring all my glass to the Green Optimists;
- b) I can bring all my newsprint to the bin outside the arena;
- c) I can flatten all my metal and lids and bring them to the Green Optimists;
- d) I can burn all my paper products in our wood stove, (or, one may have a fireplace);
- e) I can bury all my organic waste in my backyard, or garden.

How much garbage does that leave a household of six - half a garbage can a week! Separating garbage in this way can become a good habit.

Who is willing to take the first step? I think there would be tremendous potential in the town council's:

- a) educating us in the ways of making less garbage;
- b) spurring us on, by taking initiative in their personal lives, by becoming good examples to the people they are serving. Actions speak louder than words.

After becoming more aware, why don't we challenge another town our size to a competition to see how little garbage we would each put out?

Concerning this whole issue on waste, we can, and must begin to show respect for our land and our neighbour in very specific ways.

Sincerely,
Agnes Kramer

c.c. to the Ingersoll Town Council

Document 2

Woman may have answer to waste disposal problem

February 9, 1983.

By Mary Nesbitt
Woodstock Bureau

INGERSOLL, Ont. (London Free Press) - Agnes Kramer believes the solution to Oxford County's garbage woes - in fact, anyone's garbage woes - begins at home.

In a peppy letter to town council, Kramer contends that the root of the problem isn't where to dispose of trash, but why people manage to accumulate so much of it in the first place.

She suggests that individuals could reduce the volume by separating and recycling their garbage and that council could lead the way by personal example and by educating the public. And why not, she asks, "challenge another town our size to a competition to see how little garbage we would each put out?"

Kramer, 31, said Tuesday her letter was spurred by the long and complicated battle over a proposed county landfill site in Salford.

"I have very strong feelings about garbage. I don't expect my neighbours (in South-West Oxford Township) to take my garbage. But everything focuses on where to put it, not on what we can do as individuals."

She said her household of six - including her husband, a friend and three pre-schoolers - puts out half a can of garbage a week.

"Separating garbage is a habit you have to get into."

Paper products are burnt in the wood stove at her Inkerman Street house and glass and newspapers are disposed of through the town's recycling program. She would compost organic waste if she were not living on rented property, Kramer said.

"Education should start in the home. And it should be a part of social studies at school. Kids need to learn to respect the earth ... I'm not criticizing what's being done here (by the town). I think it's fantastic. But I think there's a lot more that can be done."

She said she favours such measures as penalizing companies for over-packaging items and charging user fees to people who discard more than a certain amount of trash.

Town clerk Gerry Staples said Kramer's letter was discussed at a meeting of the public works and planning committee Monday and is part of council's information package at its meeting tonight.

He pointed out that the town co-ordinates a glass and newspaper pickup four times a year and there is a large bin for newspapers near the arena if residents want to get rid of them more quickly. Flyers and newsletters have also been distributed to residents describing other methods of salvaging and recycling, he said.

Community Report

CLAC group addresses Alberta legislature

Wally van de Kleut

Continued from page 1...

The submission recommended that "a provision be included in the Labour Relations Act (L.R.A.) which permits a trade union to request a representation vote if not less than 35% of the employees are members of the trade union." At present a simple majority is required by a union to request a representation vote.

Regarding the protection of individual, organizational and societal rights, CLAC suggested that the L.R.A. be amended to allow a person to pay dues to a union of his/her choice or to a registered charity. "We believe that this proposal would counter more fairly the twin evils of selfishness or 'freeloading', and compulsory membership or support," stated the submission.

The CLAC submission also took aim at the present

"entrenchment of subcontracting clauses in construction agreements." A long-time thorn for CLAC Alberta, the subject of sub-contracting clauses has been reported on by *Calvinist Contact* in previous issues.

Whereas Bill 44 proposes to force only non-private nursing home employees to settle differences through compulsory arbitration (exempting privately-controlled nursing homes), the CLAC submission suggested that all nursing home employees be subject to the provisions of the Bill.

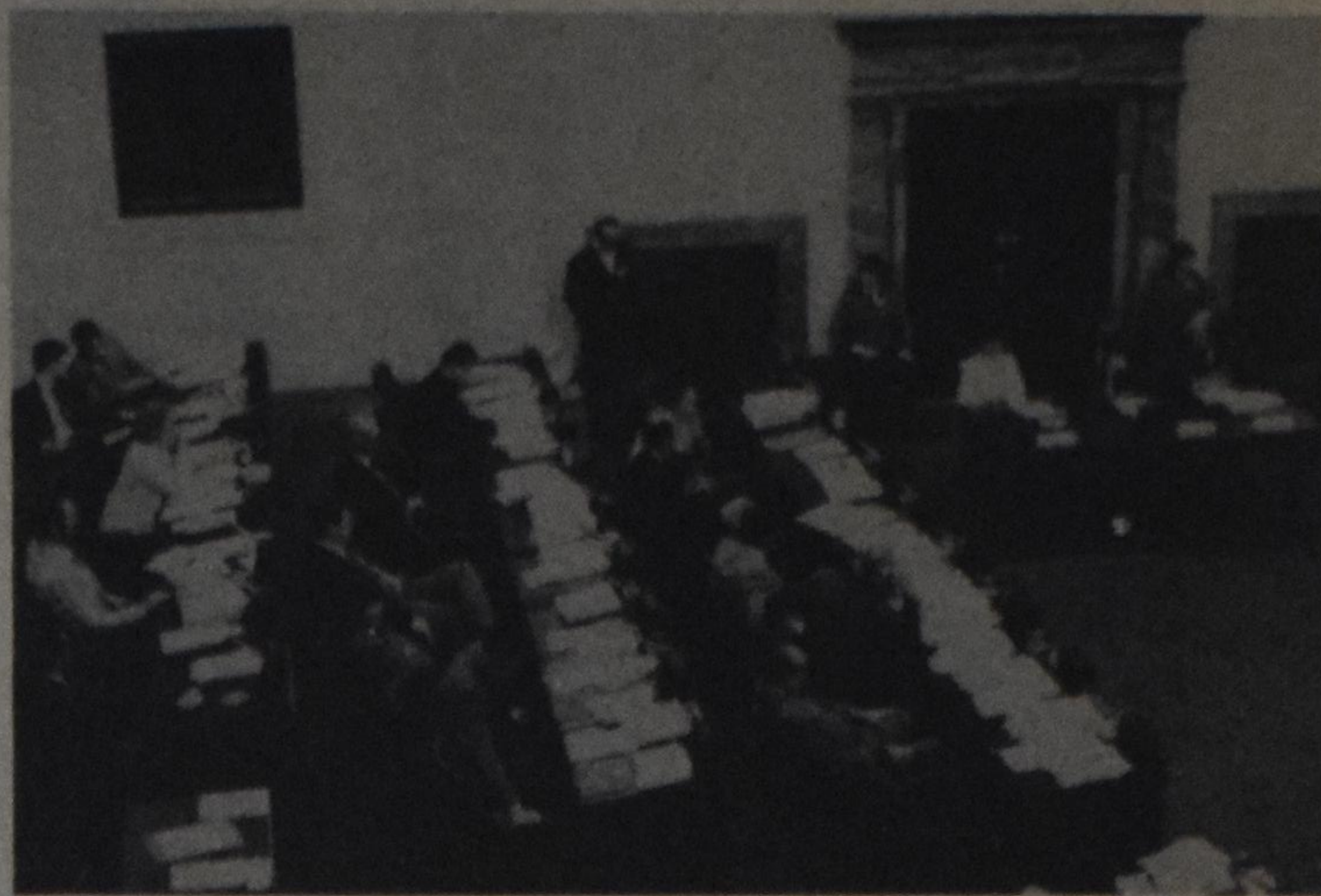
Throughout the remainder of the submission, and in later responses to questions from the MLAs, Vanderlaan particularly emphasized the need to find means of structurally turning away from the adversarial system in labour relations. For this reason, CLAC recommended the establishment of a permanent Arbitration Tribunal with the authority to fashion its

own terms of reference in adjudicating compulsory arbitration cases.

"The Arbitration Board should not be beholden to either the parties in dispute, to the Government, or to public pressure," stated the brief. In expanding CLAC's position, Vanderlaan made the further provocative statement that an Arbitration Board, using just terms of reference, is far preferable to the right-to-strike in that the right-to-strike all too often nurtures adversarial labour/management relations.

Vanderlaan also urged that arbitration settlements be speeded up, and suggested that a permanent Arbitration Tribunal or Board would be in a position to effect quicker settlements.

It was evident from other submissions made to the Legislative standing committee that CLAC is a fish swimming against the stream. Other unions vehemently



P.C. backbenchers listening to Co Vanderlaan

decried the broadening of compulsory arbitration for essential services, and strongly asserted that collective bargaining, despite its imperfections, is the best system in a democratic country.

Most other unions are severely threatened by the far-reaching provisions of Bill 44.

CLAC, however, with its encouragement "to amend the Labour Relations Act so that unions will increasingly be recognized as responsible social partners," continues to offer a challenging and hopefully just and God-honouring alternative to adversarial labour relations.

The Jehovah Witnesses #22(b)



Johan D. Tangelder

Sects and Cults

I. Origin and History

1. Charles Taze Russell (1852-1916).

The founder of the JW, and the first president of the Watchtower Society, as the organization is called, was Charles Taze Russell. A haberdasher from Pittsburgh, Russell was first a Presbyterian and later a Congregationalist,

who became dissatisfied with the historic Protestant faith, and in particular with the doctrine of eternal punishment. Through a chance visit to a Seventh-day Adventist meeting, his interest in the Bible was re-activated. Russell became enchanted with the Seventh-day Adventist view on Christ's imminent Second Coming. The books of Daniel

and Revelation became his favourite hunting grounds. J.K. VanBaalen remarked: "One wonders why Charles Taze Russell was so unwilling to acknowledge his sources when his system of errors reveals so plainly the traces of Mrs. Ellen G. White." It is quite plain that the JW are strongly influenced by the theology of the Seventh-day Adventists. By 1872, Russell had come to believe that Christ would set up his millennial kingdom in 1914. When the Lord didn't return in that year, he announced that what he had thought to be a visible event was actually invisible. Instead of the introduction of the millennium, the world saw the beginning of its first Great War.

The year 1879 was particularly eventful for Russell as he married Maria Francis Ackley and launched the Watchtower and Herald of Christ's Presence Magazine with an original edition of 6,000 copies. In 1884, the Zion's Watchtower Society was officially organized. By 1888, the society had representatives in England, China, India, Turkey and Haiti.

Russell was a prolific writer, who produced a stream of books, tracts and magazine articles. His major work was the six-volume *Studies in the Scriptures* (otherwise called *The Divine Plan of the Ages*) written between the years 1886 and 1906.

His path didn't go over roses. His wife left him in 1897 and sued for divorce on grounds of "his conceit, egotism, domination, and improper conduct in relation to other women." In 1913 he sued a Baptist minister in London, Ont., for saying that he knew "comparatively nothing" about philosophy and theology and was "totally

ignorant" of the Biblical languages. When he took the stand, he was forced to admit that he knew neither Greek, Latin or Hebrew. Russell's promotion of the \$60-a-bushel "Miracle Wheat" and a "Millennial Bean" didn't aid his cause. It ended in a well publicized scandal.

2. Joseph-Franklin Rutherford (1869-1942).

The man who succeeded Russell was Joseph Franklin Rutherford, whose parents were baptist farmers in Missouri. He became a lawyer, and, for a short while, was a judge in a lower court. "Judge" Rutherford became famous for his slogan, "Millions Now Living Will Never Die". In 1906 he became a Russellite, and the Society's lawyer. When he took over the movement after Russell's death, it was scandal ridden and nearly ruined by the nonfulfilment of major prophecies: Under his leadership, the Society was reorganized into a smoothly operating organization. He also worked out effective methods of evangelism. He was even more of a prolific writer than his predecessor. Many Scripture laced books and pamphlets have been written by him. The Watchtower presses have produced 300 million copies of the some 100 books written by the "Judge." Rutherford took an increasingly hard line against established churches, political systems and big business. His statements invited strong reaction. In 1920 Rutherford had predicted: "We may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob, and the faithful prophets of old." His confident prediction followed the way of all human fancy. When he died, he left a

rapidly growing sect that was eagerly waiting for the Kingdom that was "just around the corner."

3. Nathan Knorr (1905-1977).

The successor of the "Judge" was Nathan Knorr, who joined the movement as a teenager, and started to work in the JW's printing plant at the Brooklyn headquarters. His election set a new tone for the sect. There was little doctrinal change. But public-speaking courses were set up for all Witnesses so that they could deliver their own testimonies. A school was also founded to prepare foreign missionaries and sect leaders for their task. The obnoxious criticism of established churches was played down - without surrendering any convictions. New books kept appearing, but now without any indication as to the author. Under Knorr's leadership a new translation of the Bible was produced. The first of the six volumes of the New World Translation of the Hebrew and Christian Greek and Scriptures appeared in 1950; the sixth volume was published 11 years later.

Knorr was an exceptionally able organizer, but not a charismatic and powerful leader. The JW were now following the cause of the Kingdom. Their leader remained in the background.

4. Frederick Franz (1894-)

Knorr was succeeded by an 83 year old bachelor, Frederick Franz, who has lived in the Brooklyn headquarters since 1920. For decades he has been the Society's theologian. He attended the University of Cincinnati, but dropped out in his junior year.



John de Vries and Mary Geerlinks:
First Church, Moose Jaw,
Saskatchewan; March 25, 1983

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Dutch

Piet Heyn, zijn vloot weer op 't terrein

Radio Nederland - Bij het veilinghuis Christies in Amsterdam kwamen 16 maart opgedoken schatten en gebruiksvoorwerpen uit vier schepen uit de 17 en 18 eeuw onder de hamer. Daaronder waren ook voorwerpen, afkomstig uit het vlaggeschip van Piet Heyn, de Hollandia, dat in maart 1627 ten onder ging voor de kust van de Braziliaanse stad Salvador.

De Hollandia werd in 1981 teruggevonden door de Amerikaanse archeoloog-duiker Robert Marx, onder het wrak van een schip van jongere datum. De Hollandia ging ten onder bij de campagne tegen Bahia aan de Allerheiligervaart. Bahia zelf werd echter toch door Hollanders ingenomen.

Een jaar later heeft Piet Heyn zijn daad begaan die hem in de geschiedenis boeken bracht: de verovering van de Zilvervloot.

Geen zendelingen meer voor Indonesie

Radio Nederland - De zendingsinstanties van de hervormde en gereformeerde kerken in Nederland overwegen geen zendelingen meer te sturen naar Indonesie. Dit is het gevolg van de houding van de regering in Djakarta die de laatste tijd herhaaldelijk weigert visa te verstrekken aan vertegenwoordigers van kerkgenootschappen. Aangenomen wordt dat de Islamitische meerderheid in Indonesie gekant is tegen, wat gezien wordt als het agressieve zendingsgedrag van de christelijke kerken. Volgende maand vindt beraad over het vraagstuk plaats met de zusterkerken in West Duitsland, Groot Brittannie, Ierland en Zwitserland.



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geldig t/m 31 oktober 1983**)

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Vraag Uw reisagent inlichtingen over de voorwaarden die toepasselijk zijn op de KLM-zomertarieven of vraag naar de CCF (Charter Class Fares) – brochure van de KLM.

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Dutch

Persoverzicht



Pepin, de altijd vriendelijk glimlachende Minister van Transport, had moeite de glimlach op z'n gezicht te handhaven. Zijn parlementaire collega's lieten hem lelijk in de steek. Net toen hij zijn wetsontwerp over nieuwe tarieven voor graanvervoer wilde deponeren waren heel wat van zijn partijgenoten afwezig. Of dat helemaal toevallig was weet ik niet. Enfin het duurde een paar dagen voor ze allemaal present waren en het wetsontwerp kon worden ingediend met een meerderheid van stemmen.

Wat ook leuk is dat premier Lougheed alle P.C.-kandidaten op het matje roept om eens te zien wat voor vlees hij in de kuip heeft. Ze doen het allemaal heel netjes en gehoorzaam, en ze worden allemaal ernstig vermaand om in 't geval ze zouden winnen alle hoge omes in Ottawa ontslag te geven. Er is een kandidaat in de P.C.-partij waar ik nu alvast m'n petje voor af neem, en dat is Wilson, die gezegd heeft als je met mij wilt praten kom je me maar eens opzoeken. Jammer genoeg zal die man wel niet veel Alberta-stemmen krijgen.

En wat stemmen betreft: een opinie onderzoek beweerde dat Clark met 35% uit de bus zou komen, Mulroney met 19% en Crosbie met 14%. Dat is dan voor de eerste ronde. U

herinnert zich zeker nog wel mijn voorspelling van een paar weken geleden namelijk dat het Crosbie gaat worden. Iemand vroeg me hoe ik dat zo kon weten. Wel mijn eerwaarde lezers, die voorspelling werd gebaseerd op de wijsheid der eeuwen: twee honden vechten om een been, en de derde loopt er mee heen!

Die mijnheer Bryce Mackasey, u weet wel die met zulke eerlijk diepblauwe ogen z'n onschuld betuigde en er aan toevoegde: als je 't niet geloven wil benoem dan maar een commissie van onderzoek, had beter zijn mond dicht kunnen houden. Die commissie kwam er en het is gebleken dat mijnheer Mackasey ondanks de diepte van zijn blauwe ogen toch niet helemaal zuiver op de graad was, en hij zit nu met de gebakken peren. 't Zal natuurlijk wel een boete worden want zo'n doodeerlijke kerel gaat natuurlijk niet in de bak. De bak ga je alleen maar in als je geen goeie advocaat hebt, en aangezien arme mensen geen dure advocaten kunnen betalen gaan arme mensen de bak in.

Er was oorlog in Nova Scotia waar de kreeftvissers ten strijde trokken tegen de ambtenaren van het ministerie van visserij. De ambtenaren proberen de wet te handhaven, hetgeen

de vissers niet naar de zin is, en om hun ongenoegen nogal duidelijk uit te drukken hebben de kreeftvissers twee scheepkes van het ministerie vernietigd. En aangezien die lui zich geen dure advocaten kunnen veroorloven is er een goeie kans dat ze de bajes in gaan.

P.C.-kandidaat Pocklington die het evangelie van de vrije kapitalist verkondigt, had een slechte week. Uit het voorgenomen opinieonderzoek bleek dat zijn populariteit nou niet bepaald ten top gestegen was, hij had 18 miljoen dollars nodig om zijn bank aan de gang te houden, zijn auto-dealership hier in Toronto ging op de fles en zijn hockey-ploeg verloor de kampioenschappen. Ik heb ook wel eens zulke weken.

Mevrouw Thatcher, de vrouw in het ambt, is aardig zeker van de overwinning in de komende verkiezingen daar op 9 juni aanstaande. Het feit dat er in Engeland meer dan dertien procent werkeloosheid is wordt nauwelijks genoemd. Uit Ierland komt een heel aardig berichtje. Een zekere mijnheer Neil McDonagh was het zo zat dat zijn naam in het telefoonboek verscheen tussen duizenden andere "macs" dat hij zijn naam veranderde in Zebedee Zzypp. Geen halve maatregel, hij zal nu wel voorgoed de laatste vermelde

abonnee worden, tenzij iemand anders z'n naam laat veranderen in Zxxz.

In het Midden Oosten en dank zij het bemiddelende werk van Amerika is er overeenkomst tussen Libanon en Israël over ontruiming van Libanees gebied. Betekent dat nu dat alle vreemde troepen zich uit Libanon zullen terug trekken? Neel! Syrië heeft zich niet alleen aan de overeenkomst onttrokken, de Syriërs maken daarenboven uiterst dreigende geluiden. Er is natuurlijk geen schijn van kans dat Israël haar troepen terug zou trekken als Syriëse strijdkrachten Libanon blijven bezetten. Dus de toestand is nog precies zoals het was.

Het is hier nu absoluut lente, we kunnen zonder oormoffen naar buiten en 's nachts vriest het maar een paar graden. Ontario's trillium bedekt de bosgronden, jongens en meisjes lopen handje-handje naar school, catechisatie is afgelopen, zelfs de schoonmaak is achter de rug, het tekort in de kerk krijgt weer een wat meer robuuste en vertrouwde afmeting, de synode gaat eerstdaags vergaderen, en dominees beginnen over vakantie te praten.

Ik wens u allen een goede zomer, met veel zonneschijn, genoeg regen, en zonder zure melk.

Johannes Hus IV(slot)

Het Concilie zat nu stevig in het zadel. Het sprak duidelijke taal. Het Concilie had de hoogste autoriteit in de kerk en stond dus boven de priesters, de bisschoppen, zelfs boven de paus. U kunt u misschien enige voorstelling maken van het Concilie van Constanz als u weet dat er ongeveer 70.000 mensen in een om Constanz "gelogeerd" waren tijdens het concilie.

Ulrich Richenthal, een burger van Constanz, heeft een mooie kroniek van de gebeurtenissen tussen 1414 en 1418 nagelaten. Later werd deze kroniek ook nog geïllustreerd. Deze kroniek is te zien in het Rosgarten Museum te Constanz. Het is ook wel aardig om even te horen wie er zo al aanwezig waren op deze laatste grote vergadering van de Middeleeuwen.

"Drie patriarchen, negen en twintig kardinalen, drie en dertig aartsbisschoppen, honderdvijftig bisschoppen, honderd abten, driehonderd doctores, veertien afgevaardigden van universiteiten, zes en twintig, honderdveertig edelen, vierduizend priesters.

Bijna heel het officiële forum van de toenmalige christenheid sprak hier eenparig het volgende uit:

"Deze heilige Synode van Constanz, als algemeen concilie bijeen verklaart allereerst, dat zij wettig in de Heilige Geest vergadert rechtstreeks van Christus een macht heeft waaraan iedereen, van elke staat of waardigheid, ook de pauselijke, moet gehoorzamen in zaken die betrekking hebben op geloof en uitroeping van het genoemde schisma en hervorming van de genoemde kerk in hoofd en leden ...



J. Van Harmelen
Editorial

Verklaart voorts, dat iedereen, van welke staat, positie of waardigheid ook, zelfs de pauselijke, die blijvend weigert te gehoorzamen aan de bevelen, voorschriften, regels of opdrachten van deze synode en van elk ander wettig algemeen concilie over de genoemde onderwerpen, als hij niet tot inkeer komt, de passende boete opgelegd zal krijgen en naar verdienste gestraft zal worden, zo nodig ook met andere rechtsmiddelen." Deze heilige synode van Constanz werd bevestigd door woordbreuk en martelaarsbloed, "schrijft Dr. L. Praamsma in zijn boek. "De Kerk van alle tijden," Deel 1.

Koning Sigismund had Johannes Hus een vrijgeleide toegezegd, waar niets van terecht kwam. De kerkelijke autoriteiten lieten Sigismund weten dat men zijn woord, gegeven aan een ketter, niet behoefde te houden. Sigismund die zijn belofte van vrijgeleide introk, wist te bewerken dat Johannes Hus een vrij verhoor zou ontvangen voor het concilie. Dat werd toegestaan. En als datum werd 5 juni vastgesteld. Het verhoor van Johannes Hus werd nu toevertrouwd aan een nieuwe commissie,

waarvan Kardinaal Pierre d'Ailly tot voorzitter werd benoemd.

Op 5 juni werd de eerste vergadering gehouden. Volgens ooggetuigenverslagen liep deze vergadering in het honderd, en werd verdaagd tot 7 juni. Af en aan werd er vergaderd met Johannes Hus, tot 6 juli 1415. Hij werd van alles en nog wat beschuldigd, zelfs dat hij zou menen dat hij de vierde persoon naast de heilige Drieëenheid zou zijn. De hele lijst van beschuldigingen werd weer aan hem voorgehouden. Hij werd geroepen om zijn ketterijen te herroepen. Hij smeekte om bewijs uit de Schrift dat hij verkeerd geloofde. Hij vroeg herhaaldelijk om bewijs uit Gods Woord, het eind van alle tegenspraak. Hij toonde aan dat hij heel wat beschuldigingen niet kon aanvaarden, omdat ze niet waar waren. Hoe kon hij ze dan herroepen? Dat zou meeneed zijn.

Het concilie weigerde uit de Schrift te bewijzen waar hij fout was. Niemand koos zijn zijde. De een om deze, de ander om die reden. Redenen die voor God niet konden bestaan. De laatste zitting van het proces werd gehouden op 6 juli in de grote cathedraal waar alle leden van het algemene concilie het slot konden meemaken.

Tenslotte was er een lijst van dertig artikelen die aan Johannes Hus zou worden voorgelezen en als hij de inhoud van deze artikelen herriep zou hij door de kerk weer in genade worden aangenomen.

Matthew Spinka, een groot kenner van Johannes Hus, schrijft "dat geen enkel artikel van deze laatste lijst van dertig beschuldigingen de leringen van

Johannes Hus correct weergeeft." En deze moest Hus herroepen. Toen Hus gezegd had dat hij de leringen waarvan men hem vals beschuldigde onmogelijk kon herroepen, eindigde hij met de woorden: "ik weiger te liegen voor Gods aangezicht." Toch werd hij daarna verklaard een ketter te zijn à la Wycliff.

Hij werd afgezet als priester. Hij werd op onterende wijze ontdaan van zijn priesterkleding, zijn hoofddeksel werd een papieren mijter waarop geschreven stond: heresiarch = aartsketter. Toen ze hem deze mijter opzetten zei Johannes Hus: "Mijn Zaligmaker droeg een doornenkroon." Hij werd beroofd van zijn priesterfuncties met de nodige toepasselijke vervloeking (anathemas), en zijn ziel werd overgegeven aan de duivel.

Johannes Hus zelf beval zijn ziel aan bij God.

Daarna werd hij overgegeven in de handen van de plaatselijke overheid om de doodstraf aan hem te voltrekken. Op dezelfde dag werd hij buiten de stad op een plaats die "duivel's plaats" werd genoemd verbrand.

Het was juist zijn verjaardag!

Zijn as werd in de rivier de Rijn geworpen. Zo eindigde een zwarte bladzijde in de geschiedenis der kerk. Bijna een jaar later stierf Hus' vriend Jerome (Hieronymus van Praag) op dezelfde wijze.

"De weg naar een echt bijbelse hervorming sneed men zich hierdoor af" (Dr. H. Berkhof: "Geschiedenis der Kerk," blz. 128).

Deze feiten waren erger voor het concilie dan voor de twee mannen.

Dutch

Vrouwen in de geschiedenis

door William Stewart

Canadian Scene - De eerste vrouwen die zich in de 17de eeuw in Quebec vestigden - wat toen Nieuw Frankrijk heette - hebben daar een belangrijke rol gespeeld. Zij waren verantwoordelijk voor de stichting van de eerste ziekenhuizen en onderwijsinstellingen en waren daartoe geïnspireerd door rapporten van zendelingen in Noord Amerika die hen in Frankrijk bereikten. De ziekenhuizen en scholen waren voornamelijk bedoeld om daarmee de Indianen te helpen die door de zendelingen tot het Christendom bekeerd waren.

Hoewel de levensomstandigheden in de kolonie verre van gemakkelijk waren, trotseerden deze vrouwen de lange en gevaarlijke tocht over de Atlantische Oceaan en ondernamen hun werk in wat toen nog vrijwel een wildernis was.

De vrouwen die in de geschiedenisboeken het meest genoemd worden zijn Marie-Madeleine de la Peltrie, een zuster van de Ursuline Orde (Zuster Marie de l'Incarnation), Jeanne Mance en Marguerite Bourgeois.

Madame de la Peltrie, die 36 jaar was, en Marie de l'Incarnation, 40, bereikten Quebec in 1639, toen deze nederzetting pas 21 jaar bestond. Er waren

twee andere Ursuline zusters en drie ziekenhuis zusters bij hen.

Mme. de la Peltrie en de Ursuline zusters stichtten een klooster in Quebec en de ziekenhuis zusters stichtten Hotel Dieu, het eerste ziekenhuis in Nieuw Frankrijk en het eenvoudige begin van wat nu een groot en modern ziekenhuis is in de stad Quebec.

Drie jaar later begon Jeanne Mance, die toen 35 was en die het jaar daarvoor in gezelschap van Paul Chomedy de Maisonneuve in Canada was gearriveerd een reis op de St. Lawrence Rivier om met de door Maisonneuve geleide expeditie deel te nemen aan de stichting van een zendingspost op de plaats waar we nu Montreal vinden. Haar uiteindelijke doel was om daar een ziekenhuis te stichten, hetgeen eveneens Hotel Dieu genoemd werd.

Elf jaar later arriveerde Marguerite Bourgeois, 34, in Villemarie de Montreal om daar de eerste school te stichten.

De verhalen over alle vier vrouwen zijn opmerkelijk, maar wat over Mme. de la Peltrie geschreven is doet aan een roman denken. Zij behoorde tot een aristocratische Normandische familie en trouwde toen zij 17 jaar was. Toen haar

man vijf jaar later stierf besloot zij om naar Nieuw Frankrijk te gaan en daar een klooster te stichten voor de opleiding van Indiaanse meisjes. Haar vader was daar zo tegen gekant dat hij dreigde haar te onterven en de familie van haar overleden man probeerde haar ongeschikt verklaard te krijgen om het beheer te voeren over de bezittingen die haar eigendom geworden waren na het overlijden van haar man. De resolute jongedame vond een respectabele Franse ambtenaar - Jean de Bernieres de Louvigny - na daar ernstig over nagedacht te hebben bereid om een schijnhuwelijk met haar aan te gaan. Dat stelde haar vader tevreden, die overigens kort daarna overleed. Het hielp waarschijnlijk om haar door het gerecht geschikt verklaard te krijgen om haar bezittingen te beheren.

In het Ursuline klooster in Tours ontmoette Mme. de la Peltrie Marie de l'Incarnation, die gekozen was om Moeder Overste te worden in het in Quebec te bouwen klooster.

Marie de l'Incarnation heette oorspronkelijk Marie Guyart. Zij was uit Tours afkomstig en was ook op 17 jarige leeftijd getrouwd. Toen haar man twee jaar later stierf vroeg zij haar zus om voor haar baby te

zorgen en zelf besloot zij om liefdadigheidswerk te gaan doen, waardoor zij uiteindelijk in de Ursuline Orde terecht kwam.

Mme. de la Peltrie en Marie de l'Incarnation begonnen hun reis naar Nieuw Frankrijk in mei 1639 met nog twee andere zusters van de Ursuline Orde en de drie zusters die Hotel Dieu gesticht hebben. Toen zij in Dieppe aankwamen merkten zij al gauw dat er in het schip niet genoeg ruimte was voor alle goederen die Mme. de Peltrie mee wilde nemen en er moest een extra schip gehuurd worden, alleen voor haar spullen. De groep landde op 15 juli in de omgeving van Tadoussac, en het laatste deel van de reis werd volbracht in een klein vissersbootje.

Jeanne Mance was lid van een gegoede familie in Nogent-le-Roi, niet ver van Parijs. Ook haar belangstelling was gewekt door rapporten van Jezuïeten zendelingen.

In 1640 introduceerden priesters van de Recollet Orde, die al met zendingswerk begonnen waren in Nieuw Frankrijk, Jeanne Mance in vooraanstaande kringen in Parijs waar zij de harten van de mensen wist te winnen en geld inzamelde voor een tweede ziekenhuis in Canada. Op weg naar La Rochelle hoorde zij dat

Villemarie de Montreal de bestemming was van Maisonneuve's expeditie waarvan zij lid zou worden.

In 1641 vertrok de groep naar Quebec, bracht daar de winter door en vervolgde in mei van het volgende jaar de reis om zich op het eiland Montreal te vestigen. In Quebec had Mme. de la Peltrie zich bij de groep gevoegd en zij bleef meer dan een jaar in Villemarie de Montreal voor zij naar de Ursulines in Quebec terugkeerde om daar de rest van haar leven door te brengen.

Marguerite Bourgeois was de dochter van een zakenman in Troyes, ten zuidoosten van Parijs. Hoewel zij geen lid van de Orde was, hielp zij de zusters van de Congregation in Troyes, die werk in Nieuw Frankrijk wilden gaan doen.

Zij is waarschijnlijk door het enthousiasme van deze zusters aangemoedigd om de reis naar Villemarie de Montreal te maken, waar zij elf jaar nadat de nederzetting daar begonnen was, een school stichtte.

Alle vier vrouwen hebben belangrijk werk verricht en de instellingen die door hen gesticht zijn, bestaan vandaag de dag nog steeds, vele malen groter dan hun oorspronkelijke omvang.

Mijn vriend - Klaas Pot

Herman de Jong

(2e deel)

Zo komen we bij het meer. Weer op-backen. Het wagentje met de boot moet met zijn wielen in het water staan. Het is toch altijd zo'n gedoe om de boot van de wagen te krijgen. Dan kun je echt merken dat je geen zestig meer bent.

We hebben nu een speciale manier gevonden om zonder veel moeite en inspanning de boot in het water te krijgen. Ik sta op de wal, en met een lange balk druk ik tegen de achtersteven van het bootje. Klaas strompelt naar de truck, laat de motor eens goed razen, om dan met een rotgangetje op te trekken. De boot schuift van het wagentje, Klaas trapt in de verte stevig op de rem, maar dat helpt niet veel, want sinds jaren is er niets aan de remvoeringen gedaan. Daarom draait mijn vriend het sleuteltje maar om, en met een schok staat het truckje stil.

We halen de boot langs de wal, en weldra sputtert het stofzuiger motortje vergenoegd en zijn we op weg naar onze vaste visplaats. Het water is spiegelglad. Ik mag sturen, en Klaas heeft even de tijd om zijn afgeknaagde pijp te vullen. In de verte gaat een lake-boot.

Klaas heeft, gedurende de depressie, nog op zo'n boot gevaren. Een stille Groninger, die stevig zijn ogen dichtkneep

voor elke maaltijd, en 's avonds, te midden van stevig drinkende matrozen, zijn Hollandse bijbel las. Een jonge vent die respect afdwong. Niet enkel door het gestadig vasthouden van zijn godsdienstige gewoontes, maar ook omdat hij getoond had een prima roerganger te zijn, wat in tijd van storm goed te pas kwam.

Als de stugge Klaas eenmaal op zijn praatstoel zit, komt er wat los. Maar Klaas laat het praten meestal aan iemand anders over. Vanmorgen is hij zijn stugge Noordeling-natuur zeer dicht nabij. Hij zit er zo tevreden te roken, dat ik van de weeromstuit een psalmversje ga neurien. Dat slaat aan. Klaas begint zachtjes mee te brommen. Ondertussen kijken we naar ons dobbertje, maar zelfs het "God heb ik lief, want die getrouwe Heer" vermag niet het dobbertje met kleine rukjes te zien verdwijnen.

Verderop passeert een bootje. Een venijnig motortje verstoort de zoete rust. Dan ligt het bootje stil, en twee oudere mannen maken zich gereed om te gaan vissen. We hebben even gewuifd, maar ze zwaaiden niet terug, "Ze bin't van de zwoare kaarke" zegt Klaas.

Ons neurien word zingen. Klaas had daar eerst wat moeilijkheden mee. Hij moest zijn pijp daarvoor kwijt. Eerst probeerde hij door het pijpeesteltje te zingen. Dat zou

wel gelukt zijn als er tanden aanwezig geweest zouden zijn om de pijp in de mond te houden. Nu zal hij de brandende pijp zo even in zijn jaszak steken. "Maar Klaas, dat kan niet jonge." "Is mie nog nooit wat van overkomen," bromt hij. Dan legt hij de pijp maar tegen het bakje met wormen.

Tegelijkertijd kijken we verast op. Horen we dat goed? Over het water komen flarden van een melodie. Klaas legt zijn hand achter zijn oor. Ik doe hetzelfde. Per slot van rekening zijn we maar ouwe mannetjes. Ja hoor, het is een psalmvers. 't Hij ... gend heert der jaaaacht ontko men. Ik waan me terug in een klein kerkje in Zeeland. Daar zongen ze zo. Tillend aan elk woord. Toch wel mooi!

We zijn intussen wat naar elkaar toe gedreven, en Klaas en ik stemmen in met hun gezang. Laten we nu eens wat aan de eucumene doen. Wij zijn echter niet gewend aan dat langzame zingen. Vooral Klaas niet. Die is gewend aan de vlotte versjes uit de Psalter Hymnal, zoals jullie dat noemen. Hij kijkt me even guldig aan. "Zullen we, meester?" "Scheepken onder Jezus hoede" ... "Voorwaarts, Christen trijders." Onze oudemannen stemmetjes zijn wat beverig en omdat we uit baldadigheid wat luider zingen dan gewoonlijk ook wat krakerig. Als we even op adem

willen komen, zijn onze burennet aan het einde van het tweede vers van psalm 42. Feest hie ... Id me ... t God's blij ... descha ... ren.

Ach, waarom de strijd der Doleantie voortzetten op het wijde water van het Huron meer?" "We kenn'n ze niet opshutten," zegt Klaas. Alsof ze het hem hoorden zeggen, komt "Zo ik niet had geloofd" over het water gewaaid. Een beetje zachter zingen we mee. Zo is het goed. We laten ons veilig leiden van de ene galm in de andere, van draai na draai.

Een verhaal in twee delen

Intussen wordt er niet gebeten door de visjes. Tussen psalm 98 and 89 zegt Klaas onverwachts: "Bieten doen ze naait, maor dat geft ook ja niks. Nog ev'n, en dan zing'n we veur de troon van God, meester. Ik hoop alleen dat we den wel wat vloggerzing'n.

Ik voel een ruk aan mijn hengel. "Verdold," zegt Klaas, "dat kon wel aains 'n dikke wez'n." Het was een dikke. "Hou ken't ook aandars," zegt Klaas, "we zingen ze ja 't water uut, en ze hebbin alle tied had om bie't wurmkete komm'n."

Prachtig boek over ontdekking van insuline

(Canadian Scene) - De historicus Michael Bliss in Toronto heeft een interessant en gemakkelijk te lezen boek geschreven over de ontdekking van insuline, dat magische geneesmiddel dat geholpen heeft de suikerziekte onder controle te brengen. Die ontdekking was een van de belangrijkste medische evenementen van deze eeuw, waarmee een research team van de Universiteit van Toronto indertijd een Nobel Prijs heeft gewonnen.

In zijn boek beschrijft de heer Bliss niet alleen de ontdekking van insuline, maar hij geeft ons ook een inzicht in het lijden van

slachtoffers van deze ziekte, die voorheen veroordeeld waren tot een vroege dood. Het boek is getiteld "The Discovery of Insulin" en het is uitgegeven door McClelland and Stewart in Toronto.

De schrijver, Michael Bliss doceert als professor in de geschiedenis aan de Universiteit van Toronto en staat bekend als een uitstekend schrijver. Hij is tevens bezig aan een biografie van Sir Frederick Banting, een belangrijk lid van het team dat de insuline heeft ontdekt en de effectiviteit er van heeft aangetoond.

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THANKS

BRUULSEMA: Mr. and Mrs. T. Bruulsema wish to sincerely thank family and friends for the special loving attention given to us on our 55th Wedding Anniversary. We were overwhelmed with best wishes, flowers and cards. Thank-you to all who made this day unforgettable for us. But especially to our heavenly Father who has blessed us beyond all measure.

NEUTEL: Thanks to all our friends and acquaintances for their visits, calls, letters, cards, and flowers, on our 50th Wedding Anniversary. But most of all thanks to our heavenly Father for his abundant blessings.

Albert and Ruth Neutel, 19 Glen Cres. Dr., Glen Williams, ON L7G 2X6

STOTER: We wish to express our sincere thanks and appreciation to our children, and grandchildren, relatives and friends for making our 45th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers and many cards and best wishes. Above all we thank the Lord for all his blessings and care throughout these years.

May God bless you all.
Geert and Jantje Stoter, R.R.#8, Peterborough, ON K9J 6X9

VAN DOKKUMBURG: We wish to express our sincere thanks for the prayers, visits, cards and expressions of support and comfort received during our recent bereavement of our dearly beloved husband and father.

Amy Van Dokkumburg and family, 44 Woodelm Dr., St. Catharines, ON L2M 4N3

BIRTHS

DEBBINK: With great joy, George and Donna announce the gift of new life the Lord has entrusted to us. We thank him for the safe arrival of our twins, JULIE ANN and JASON PAUL, born April 20, 1983. A sister and brother for Chad and Michael. Proud grandparents are Mr. and Mrs. W. Vander Leest of Tofield and Mr. and Mrs. J.H. Debbink of Leduc.

"From the lips of children and infants you have ordained praise" (Psalm 8:2a).
Box #2145, Leduc, AB T9E 2Z3

DEKENS: With great joy and thankfulness to the Lord, we announce the birth of our daughter, FAYE WILHELMINA. She was born on May 11, 1983. Klaas & Ineke Dekens
Klaas, Bea
R.R.1, Port Dover, ON N0A 1N0

**Best Wishes
to all newly
married couples.
from the C.C. staff**

BIRTHS

KIKKERT: We, John and Sue, are thankful to the Lord, our God, who has enriched our lives by entrusting us with a second child, JENNIFER LYNN, 7 lbs. 7 oz., born May 13, 1983. A sister for David; 12th grandchild for Mr. and Mrs. Ralph Kikkert of Grimsby, 3rd grandchild for Mr. and Mrs. A.J. McCurry of Beamsville.

With great joy and thankfulness we praise him for his precious gift of love.
R.R.#3, Smithville, ON L0R 2A0

LENSINK: "Glorify the Lord with me; let us exalt his name together" (Psalm 34:3).

He has given us, Martin and Linda Lensink, a son and Anna a brother. NEIL JAN was born at 12:03 p.m., on April 29, 1983, weighing 9 lbs., 15 oz. Grandparents: Mr. and Mrs. Wm. Lensink of Puslinch, Ont., and Mr. and Mrs. H.C. Plug of Sarnia, Ont. Great-grandmother: Mrs. A. Van Arkel also of Sarnia.
4 Sparks Dr., Chatham, ON N7M 4J1

MULDER: Born to Jack and Mary Jean Mulder of Lacombe, Alta., April 29, 1983, JONATHAN GREGORY, a son. Proud grandparents are John and Tetsy Mulder of Lacombe and Garritt and Diane Pikkert of Lacombe. Great-grandparents are Mrs. Grace Mulder of Lacombe, Alta., Mrs. Alice Reitsma of Blackfalds, Alta., Mr. and Mrs. Jacob Pikkert of Red Deer, Alta., and Mrs. J. Flikkema of Brampton, Ont.

REININK: Kor and Hilda are thankful to the Lord for his beautiful gift to them, a daughter, COBIE JENNIFER. She was born on May 10, 1983, and weighed 7 lbs. 10 oz. She's a sister for Frank and Frances, 8th grandchild for Mr. and Mrs. Frank Reinink, Blyth, and 13th grandchild for Mr. and Mrs. Klaas Fluit, Wellandport.
R.R.#2, Blyth, ON N0M 1H0

REITSMA: "Sing to the Lord a new song, for he has done marvelous things" (Psalm 98:1). Fred and Helen joyfully announce the birth of, MEGHAN COLLEEN, on May 15, 1983. A sister for Kimberley, Jacinda, Lesley and Angela. Fifth grandchild for Mrs. J. Reitsma of Hamilton, and tenth grandchild for Mr. and Mrs. H.J. Vaandering of Brantford.
201 Rawdon St., Brantford, ON N3S 6E9

STEVENS: Hank and Clara thank the Lord for entrusting into their care, DANIEL JONATHON, born May 4, 1983. A little brother for David, Robert and Carolyn. Proud grandparents are Mr. and Mrs. Hilco Stevens and Mr. and Mrs. Edward Stroetinga, both of Drayton.
Box #327, Drayton, ON N0G 1P0

VANALTEN: With thanks to the Lord, we announce the birth of a healthy daughter and sister, HEATHER CHRISTINE, on April 13, 1983. Happy grandparents are Mrs. W. VanAlten of Sarnia, Ont., and Mr. and Mrs. L. Krygsman of Aylmer, Ont.
Hank, Elly, and Jonathan Van Alten.
13241-59 St., Edmonton, AB T5A 0R6

MARRIAGES

BOUMA-BUSCHMAN: Believing that the Lord has brought them together, Mr. and Mrs. O. Bouma of Dollard des Ormeaux, PQ, and Mr. and Mrs. T.J. Buschman of Pierrefonds, PQ, joyfully announce the forthcoming marriage of their children, THERESA and RON, on Saturday, June 11, 1983, D.V., in the First Chr. Ref. Church of Dollard des Ormeaux, PQ. Rev. John C. Teneyenhuis officiating. Future address: 10301 Gouin Blvd., Apt. #508, Roxboro, PQ H8Y 1S1

MARRIAGES

DE RUITER-SEVENHUYSEN: Mr. and Mrs. Cor De Ruiter of Matsqui, BC, are pleased to announce the forthcoming marriage of their 2nd daughter, ARLENE to RICK, son of Mr. and Mrs. Albert Sevenhuysen of Abbotsford, BC. The ceremony will take place, D.V., on Friday, June 10, 1983, at 6:30 p.m., in the First Chr. Ref. Church of Abbotsford, BC. Rev. A. Beukema officiating.

HIEMSTRA-MOSTERD: Mr. and Mrs. Henry Hiemstra and Mr. and Mrs. Aart Mosterd, are happy to announce the marriage of their children, LINDA and EDWARD. The wedding will take place, the Lord willing, on Friday, June 10, 1983, at 4:00 p.m., at the Chr. Ref. Church in Listowel.
Future address: 160 Mill St., Mildmay, ON N0G 2J0

KLOOSTERMAN-WOLTERS: With joy and thankfulness to God, Mr. and Mrs. Binne Kloosterman and Mr. and Mrs. Tjalling Wolters wish to announce the marriage of their children, ARLENE and DICK. The wedding took place on Saturday, May 14, 1983, in the Cephas Chr. Ref. Church of Peterborough with Rev. H. Mennega officiating. Wedding text: "The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged" (Deut. 31, verse 8).
New address: R.R.#1, Trenton, ON K8V 5P4

OOSTERHOFF-SPRONK: Mr. and Mrs. Pieter J. Oosterhoff of Telkwa, BC and Mr. and Mrs. Nicolaas Spronk of Edmonton, Alta., are happy to announce the forthcoming marriage of their children, AURELIA CATHARINA and RAYMOND. The wedding will take place, the Lord willing, on July 8, 1983, at 7:00 p.m., in the Chr. Ref. Church of Telkwa, BC.

RINTJEMA-MENGER: Mr. and Mrs. Martin Rintjema and Mr. and Mrs. Norman Menger are pleased to announce the wedding of their children, JOYCE ALICE and JOHN HENRY. Our children will exchange their vows before God at the Chatham Free Ref. Church, Chatham, Ont., on Friday, June 3, 1983, at 5:30 p.m., D.V., Rev. Bos officiating.

"So faith, hope, love abide, these three; but the greatest of these is love."
Future address: 5 David St., St. Catharines, Ont.

SIKKEMA-DE GIER: Mr. and Mrs. Evert Sikkema and Mr. and Mrs. Gerald De Gier are pleased to announce the forthcoming marriage of their children, DIANE and GERRY. The wedding ceremony will take place, the Lord willing, on Friday, June 10, 1983, at 7:00 p.m., in the Immanuel Chr. Ref. Church, Brampton. Rev. Peter De Bruyne officiating.
Future address: (after August 12), 170 Beech St., Brampton, Ont.

SMIDS-WASSENAAR: Mr. and Mrs. John Smids of Chatham and Mr. and Mrs. Andrew Wassenaar of Sarnia, joyfully announce the forthcoming marriage of their children, MARGARET and LEONARD. The wedding ceremony will take place, the Lord willing, on Saturday, June 11, 1983, at 2 p.m., in Grace Chr. Ref. Church, Chatham, Ont., with Rev. R.J. Fisher and Rev. H. Eshuis officiating.

VANDERLINDE-LINKER: Mrs. Mina VanderLinde of Glencoe and Mr. and Mrs. Klaas Linker of Strathroy, are happy to announce the marriage of JANE to TERRY, on May 21, 1983, at 3:00 p.m. in the Westmount Chr. Ref. Church, Strathroy, Ont.
Future address: R.R.#2, Strathroy, ON N7G 3H4

MARRIAGES

TEBRAKE-VISSER: Mr. and Mrs. William TeBrake of Burlington, Ont., and Mr. and Mrs. John Visser of Barrie, Ont., are happy to announce the marriage of their children, JANE MARGARET and GERALD JOHN. The wedding ceremony will take place, the Lord willing, on Friday, June 3, 1983, at 7:00 p.m., in the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.
Future address: 294 Guelph Line, #303, Burlington, ON L7R 3K9

ANNIVERSARIES

Spyk, Gr. Strathroy, Ont.
1933 June 2 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 50th Wedding Anniversary of our parents and grandparents,

HENRY and MARTHA BERGHUIS (nee Smit)

Our prayer is that the Lord will continue to bless them and keep them in his care.

With love and congratulations:
Peter & Hilda Berghuis; Henry, Wendy, Marlene, Chris
Elly & Wayne Skarratt; Raymond, Kevin

Andy Berghuis
Open house: June 4, 3:00 - 5:00 p.m., Strathroy East Chr. Ref. Church.
Best wishes only.
Home address: 251 Riverview Dr., Strathroy, ON N7G 2G4

1938 June 2 1983
With praise and thanksgiving to our heavenly Father who made all things well during these years, we like to celebrate with our parents and grandparents,

AAN and HIELKJE BERGSMA (nee Annema)

their 45th Wedding Anniversary. "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them" (Luke 24:15).

Our wish and prayer for you is that God may grant you still some good years for each other and all of us, your children and grandchildren: Rennie VanderHorst; Desiree, Melissa, Juanita, Monica — Hamilton, Ont.

Ed & Heather Bergsma; Dwayne, Sarah, Steven — Edmonton, Alta.

Al & Jane Vandenakker; Darlene & Dan (engaged), Helene, Sheri — Hamilton, Ont.

Cecil & Julie Bergsma; Andrew, Alan, Joyce, Lisa — Hamilton, Ont.
Fred & Joanne; Ryan — Vancouver, BC
J.B. & Jill Vokes; Brett, Shannon — Cranbrook, BC
Home address: 150 East 5th St., Hamilton, ON L9A 2Z6

1938 May 24 1983
JOHANNA and RALPH BOUWERS

should be celebrating God's goodness at the occasion of their 45th Wedding Anniversary, surrounded by family and friends. But in order to avoid the extra publicity and drokte, they have temporarily left the country. So we, their children and grandchildren, invite all their relatives and friends to send your congratulations and best wishes to: 2305 Hope Tower, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

Eda & Jake
Jennie & Fred
Fran & Hank
Betty & Dick
Marlene & John
Harmony, Carol Anne
Doug, Mark
John, Rob, Dwayne
Debbie, Christie
Ron, Jeffrey
Charlotte, Kim, Karen

ANNIVERSARIES

1958 June 17 1983
"Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord; trust in him and he will do this" (Psalm 37:3-5).

With joy in our hearts and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and CAROLYN BOONSTRA

Congratulations Dad and Mom.

With love:

Patricia
John & Susan
Deborah
Peter
Jacqueline
Daniel
Home address: 20906 - 125 Ave., Maple Ridge, BC V3Z 1C8

With gratitude to God for his rich blessings, our parents,

DICK and MARIAN BROER (nee Gritter)

celebrated their 30th Wedding Anniversary on May 22, 1983.

Their loving children and grandchildren:

Janet & Doug Hunsperger; Keith — Kitchener, Ont.

Nancy & Jeff Robinson — Aylmer, Ont.

Judy & Murray Sluys; Emily, Patty, Debbie — Courtenay, BC

Case & Shelley Broer — Aylmer, Ont.

Steve Broer — at home

Carol Broer — at home

Open house at home in Orwell, Ont., on May 28, 1983, from 3 p.m. to 9 p.m.

Best wishes only.

Home address: R.R.#3, St. Thomas, ON N5P 3S7

1943 June 9 1983
With joy and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

FRANK and JOHANNA DEPUTTER (nee Kranenborg)

May the Lord continue to bless you and keep you in his care for many more years to come.

With love from all of us:

Dave & Doreen De Putter; Tracey, Sherry

Andy & Grace De Putter; Lisa, Kim, Andy

Audrey & Ed Rooseboom; Edward, David

Home address: R.R.#5, Clinton, ON N0M 1L0

1948 May 18 1983
"Mijn oog zal op u zijn;" "I will guide thee with mine eye" (Psalm 32:8b).

With joy and thankfulness to the Lord, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

MAARTEN and SJIEUWKE DERUITER (nee Burgsma)

It is our prayer that God will bless them with many more happy years together.

With love and congratulations from your children and grandchildren:

Henry & Sandy; Angela, Krista, Joseph, Joshua — Listowel

Linda & Mel; Sherri-lynn — Markdale

Robert — Toronto

Martin & Eileen; Peter, Jeffery, Tammy — Stratford

Jenny & Bert; Marie — Wingham

Rick & Lynn — Sandy Bay, Sask.

Susan — at home

David — at home

Tena — at home

Ron, Calvin and Brad Schmidt — at home

Home address: 290 Havelock Ave., Listowel, ON N4W 2A6

Classified Advertising

ANNIVERSARIES

Emo June 6 1958 1983
With thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

TED and YNSKE KAEMINGH
(nee Wielenga)

May the Lord continue to bless them and keep them in his care. With love and congratulations from your family:
Arnold & Carol
Dale & Kathy; Cole
David
Karen
Christine
Theodore
Home address: Box #236, Emo, ON P0W 1E0

Loppersum, Chilliwack, (Gr.) Holland B.C.
1938 June 2 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 45th Wedding Anniversary of our dear parents and grandparents,

MARTEN and MARTJE MAARHUIS
(nee Olthof)

We thank them for their love and faithfulness to us, and pray that the Lord will continue to bless them in the years to come.

Love and congratulations:

Herman & Henny Veldman; Margaret, Adrian, Angela, Martina, Sharon — Lethbridge, Alta.

Wiebo & Erna Maarhuis; Martin & Francine, Jeannette, Alex, Calvin, Jason, Michelle — Chilliwack, BC

Ralph & Bertie Maarhuis; Marten, Trudy, Margaret, Jamie, Gregory, Deanna, Angela — Mission, BC

John & Til Maarhuis; Mark, Chrissy, Tim, Debby, Jared, Tara — Chilliwack, BC

Andy & Jayne Maarhuis; Stephen, Nicola, Chad — Chilliwack, BC

Home address: 10330 Wedgewood Dr., Chilliwack, BC V2P 6B9

Nieuwlande Dr. Wyoming
1933 May 4th 1983
"In all your ways acknowledge him, and he will make straight your paths."

On May 6, 1983, we celebrated with our parents and grandparents, their 50th Wedding Anniversary.

JAN and HARMINA NYWENING
(nee Zeldenrust)

That God may give them many more years of guidance and happiness is the prayer of:
John & Corrie Nywening — Strathroy

Jake & Connie Pranger — Strathroy

Wiebe & Margaret — Wyoming

Arend & Freda — Strathroy

Harry & Jenny — Mt. Brydges

Clarence & Cobie — Winona

Bill & Grace — Wyoming

and 31 grandchildren.

Home address: R.R.#1, Wyoming, ON N0N 1T0

ANNIVERSARIES

Tzummarum Brampton
1933 June 1 1983
With joy and thankfulness to the Lord, we hope to celebrate the 50th Wedding Anniversary with our dear parents,

FRANS and FRANSKE MIEDEMA
(nee Miedema)

"Give thanks unto the Lord for he is good, his love endureth forever" (Psalm 136:1).

Ina & John Vaandering — Brantford, Ont.

Ann & Sidney Andela — Bradford, Ont.

Jean & Robert Boneschansker — Newmarket, Ont.

Sidney & Timmy Miedema — Willowdale, Ont.

Arthur Miedema — Newmarket, Ont.

Grace & Robert Horlings — Newmarket, Ont.

Audrey & Menno Piper — Richmond Hill, Ont.

23 grandchildren and 1 great-grandchild.

Home address: Trinity Tower 503 - 7900 McLaughlin Rd., Brampton, ON N3T 5Y6

Arum Vergennes, Vermont
1938 June 1 1983

With praise and thankfulness to God, we would like to announce the 45th Wedding Anniversary of our parents and grandparents,

OEGE and WIETSKA MIEDEMA
(nee Tigchelaar)

We pray that the Lord will continue to keep them in his care.

Psalm 103.

Sidney & Betty Miedema — Sussex, New Jersey

Ray & Geke Miedema — Drachten, The Netherlands

Clara & Case Brands — Vergennes, Vermont

Thom — at home

Gert & Jack Herrewynen — Burlington, Ont.

Fran Morby — Castleton, Vermont

Janni & Rob Peters — Denver, Colorado

Foka & Stuart Bruinsma — Middleville, Mich.

Edie & Bob Heerspink — Eastmanville, Mich.

Oega — at home

and 17 grandchildren.

An open house will be held, the Lord willing, on June 1, 1983, from 1:30 - 5:00, at their home.

Home address: R.D.#2, Waltham Rd., Vergennes, Vermont 05491

Buitenpost Ancaster
1948 May 13 1983

With love and thankfulness, we were able to celebrate the 35th Wedding Anniversary of our parents and grandparents,

HENDRIK and LOLTJE VRIEZEMA
(nee Land)

Their Wedding Text was 1 Corinthians 13:13: "So faith, hope, love abide, these three; but the greatest of these is love."

It is our prayer that God will bless them for many years to come.

Henry & Marianne Vriezema; Candace, Andrew — Scarborough

Ken & Wendy Vriezema — Hamilton

Home address: 826 Highway #53, Ancaster, Ont.

ANNIVERSARIES

Bergum, Fr. Winnipeg, Man.
1933 June 1 1983

With praise and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

SAPE and PIERTJE HALBESMA
(nee Gros)

"For the Lord is good; His steadfast love endures forever, and his faithfulness to all generations" (Psalm 100:5).

We thank the Lord for his faithfulness and guidance all these years and our prayer is that God in his grace, grant them more years together.

With love and congratulations:

Harry & Shirley Halbesma — Winnipeg, Man.

Halley & John Van Nus — Winnipeg, Man.

Alice & Arie Zevenbergen — Hepworth, Ont.

Andy & Linda Halbesma — Dugald, Man.

Renze & Ann Halbesma — Winnipeg, Man.

20 grandchildren and 6 great-grandchildren.

An open house will be held in their honour on Friday, July 15, D.V., at the Rossmere Golf and Country Club, Winnipeg.

Best wishes only.

Home address: 962 Nesbitt Bay, Winnipeg, MB R3T 1W7

Georgetown, Chatham, Ont. Ont.
1958 May 30 1983

Wedding Text: "In all thy ways acknowledge him and he will direct your paths" (Prov. 3:6).

With thanksgiving to our heavenly Father for so richly blessing our parents, we are happy to announce the 25th Wedding Anniversary of,

IDO and FRANCES NIJDAM
(nee Hoekstra)

Together with them we thank and praise God for the beautiful 25 years he has already given them and we pray that God will continue to bless them and grant them many more happy years together.

Congratulations Dad and Mom, Opa and Oma.

With love and appreciation from their children:

Wendy & Albert Horneman; Emily — Chatham

Ernie — at home

Ron — at home

Ken — at home

Greg — at home

Home address: R.R.#6, Chatham, ON N7M 5J6

1948 June 4 1983

With joy and thankfulness to God, we hope to celebrate with our parents and grandparents,

ALBERT and JANE SMIT
(nee Smid)

their 35th Wedding Anniversary.

It is our prayer that our Lord will continue to bless their life together and keep them under his constant care.

With love and congratulations from:

Bill & Marg Hiemstra; Tammy, Jamie, Kevin — Atwood, Ont.

John & Carla Bronsema; Mark — Bowmanville, Ont.

Tony & Irene VanderSpruit; Jessie, Joshua — Stirling, Ont.

Ralph & Nancy Huizinga; Rachel — Toronto, Ont.

Peter & Norma Molenaar; Jennifer — Carrying Place, Ont.

Micheal & Norine Williams; Danielle — Cobourg, Ont.

Peter & Jane Riley; Michelle, Matthew — Roseneath, Ont.

John & Mary-Ann Kuipers — Trenton, Ont.

Best wishes only, please.

Home address: R.R.#1, Carrying Place, Ont.

ANNIVERSARIES

1958 June 6 1983
With thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

JOHN and HENNY RENSEN
(nee Lip)

We thank them for their love and faithfulness to us, and pray that the Lord will continue to guide and bless them in the years to come.

With love and congratulations from your children:

Joyce & Pete Drost

Debbie

Theresa

Tom

Home address: 20 Hawthorne Dr., Grimsby, ON L3M 3W2

Hoofddorp Mississauga
1948 1983

We hope to celebrate the 35th Wedding Anniversary of our parents on June 2, 1983.

ANNO and NEL SPOTTEL
(nee Doeleman)

"The Lord is on my side; I will not fear: What can man do unto me" (Psalm 118:6).

Children and grandchildren:

Judy & John DeLang; Wendy — Mississauga

John & Debbie Sportel; Jennifer, Cindy — Mississauga

Edward & Lisa Sportel; Karen, Phillip, — Brampton

Sandra Sportel — Oakville

Home address: 1872 Lakeshore Rd. W., Mississauga, ON L5J 1J7

OBITUARIES

"Come unto me all who are burdened and heavy laden and I will give you rest" (Matthew 11:28). On Wednesday, May 4, 1983, after a lengthy emotional illness, the Lord took unto himself,

GEORGE MIEDEMA

at the age of 31 years.

Loving husband and father of Joyce Miedema (De Waard), Jeremy, Jordan, Jolene and Travis. I thank God for the happy years we shared together and the love for our 4 children who do express a little part of George to me each day carried. I thank God for our parents, brothers and sisters who support us with their love, prayers and deeds which helps fill the empty place within our hearts.

Home address: Joyce Miedema, P.O. Box #25, Embro, ON N0J 1J0

The tenants of South Chatham Village extend its deepest sympathy to Mr. John Brinkman in the passing away of his wife,

Mrs. J. BRINKMAN

We pray and trust that our heavenly Father will sustain John with his love.

Philippians 4:6.

Christian Senior Citizen Home, 40 Elm St., Chatham, ON N7M 6A5

Op vrijdag 6 mei 1983, heeft de Here tot zich genomen ons medelid,

Mrs. ALBERDINA BRINKMAN

op de leeftijd van 69 jaar.

Onze bede is, dat God de familie en in 't bijzonder haar man, mag sterken en troosten met de blijde wetenschap, dat zij nu mag juichen voor God's troon.

"The Golden Age Club, Chatham."

On May 6, 1983, the Lord took home,

MARTEN DEKKER

in his 78th year.

Dear father of:

Dien & Arie Bakker

Jack & Ann Dekker

Aske & Andy Langendoen

Henk & Nel Dekker

Ann & Pete Langendoen

Dick & Mary Dekker

Ben & Denise Dekker

23 grandchildren and 5 great-grandchildren.

St. Catharines, Ont.

OBITUARIES

"Blessed are the dead which die in the Lord ... that they may rest from their labours and their works do follow them" (Rev. 14:13).

Suddenly, on Saturday, May 7, 1983, the Lord took unto himself, our dear husband, father, grand- and great-grandfather,

HENDRIK HOVEN

in his 84th year.

Beloved husband of Anna Hoven (nee Cleveringa).

Dear father of:

Maria Mann — Moncton, NB

Didy & Henk Prinzen — Whitby, Ont.

Fred & Ann Hoven — Belleville, Ont. 12 grandchildren and 7 great-grandchildren.

Our loss is great but we take comfort in the fact that for him to live was Christ and to die was gain.

Home address: 200 Henry St., Whitby, ON L1N 5C4

"The strife is o'er the battle done, The victory of life is won, The song of Triumph has begun, Alleluia."

In Victoria, BC, on April 26, 1983, the Lord took unto himself our beloved husband, father, grandfather, brother and uncle,

DICK BAARDA

at the age of 75 years.

Husband of Elizabeth Clazina Baarda.

Loving father of:

Nico, Coby, Siska, Elizabeth, Janet, Sarah and Jack.

16 grandchildren.

Home address: 3975 Carey Rd., Victoria, BC V8Z 4E5

On May 5, 1983, in Rotterdam, Holland, the Lord called home our dearly beloved sister and aunt,

MARIA SOPHIA CATHARINA
VAN DALEN (nee Berkel)

(Tante Rie)

Sadly missed by:

Mr. & Mrs. P.D.M. Berkel — Bleiswijk, Holland

Pete & Nel Berkel and family — Holland

Mary Berkel — Wilsonville

Art & Edith Berkel and family — Simcoe

Corrine & Joe Newell and family — Burlington

Rita & Pete Harmsen and family — Brantford

Dick & Cora Berkel and family — Holland

Adriaan & Joanne Berkel and family — Holland

Emma & Arie Huurman and family — Holland

Annie & Wim Louwersen and family — Holland

Nelma & Joop Lobee — Holland

Ruud & Carolyn Berkel — Wilsonville

Her life was a testimony of love for Jesus our Lord.

Funeral services were held in Bleiswijk, Holland. Rev. A. Reem officiated.

Our apologies for the omission of names in the previous ad.

Called home to be with her Lord and Saviour on the 4th of May, 1983,

MAGDALENA VANGEST
(nee Koene)

in her 82nd year.

Beloved wife of the late Cornelius Van Geest.

Dear mother of:

Wilma & Clarence VanderHout — Grimsby, Ont.

Art & Joyce Van Geest — Grimsby, Ont.

Coby & Arie Voskamp — Millgrove, Ont.

Ed & Tina Van Geest — Listowel

Cor & Barbara Van Geest — Grimsby, Ont.

Leny & Hank Nyland — Millgrove, Ont.

Gerda & Harmen VanderMeulen — Sarnia, Ont.

34 grandchildren and 20 great-grandchildren.

Survived by 3 sisters in The Netherlands and 1 brother in Chatham, Ont.

"For to me to live is Christ and to die is gain" (Phil. 1:21).



Congratulations to Jan and Harmina Nywening (nee Zeldenrust) on the celebration of their 50th Wedding Anniversary, May 4, 1983.

Classified Advertising

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher**. This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

UTTERSON: Muskoka Christian School requires a **teacher for grades 3, 4, and 5**; effective September 1983. Send resume and application to: W. Fitch, Principal, P.O. Box #105, Uterson, ON P0B 1M0; phone: (705) 385-2847 (school) or (705) 645-8276 (home).

WILLIAMSBURG: Timothy Christian School is in need of a teacher for either its new kindergarten (3 days) or for a combined grade 3 and 4 full-time position for September, 1983. Fair knowledge of French is an asset. We invite teachers to send their applications to James Kooistra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school 535-2152 home.

WILLIAMSBURG: Timothy Christian school is looking for a full-time teacher for September, 1983 to teach special education (part-time) and also to relieve the principal in grades 7 and 8. Please send your applications to James Kooistra, principal, Timothy Christian School, Williamsburg K0C 2H0. Phone (613) 535-2687 school or 535-2152 home.

FREDERICTON, NB: The Greater Fredericton Christian School Society invites applications to fill the position of **director/teacher** for its interdenominational Christian pre-school and kindergarten for the 1983/84 school year. Please send letters of inquiries, applications and resume to: B. Wolters, 196 Tripp Rd. S., Keswick, NB E0H 1N0

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2**, with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

COTTAGES

TRADEWINDS COTTAGES

10 2-bedroom housekeeping cottages for rent. Booking now for summer 1983. Also open in May and June.

Call: Neeltje and Rudi Smit
Wasaga Beach
1-705-429-2959

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim. 35 mijl van de Chr. Ref. Church in Orillia.

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Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1983. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

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is searching for a very special person to serve as an Assistant in the areas of,

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This is a junior position reporting to the Director of Development. Primary responsibilities of the successful applicant will be in carrying out follow-up work in local Redeemer College fundraising "drives" and in recruiting students who attend public high schools or evangelical christian high schools.

Forward application and/or inquiries to:

Redeemer College

467 Beach Boulevard, Hamilton, Ontario L8H 6W8

Attention: Arend Kersten

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EXETER, Ont.:

Attention Ministers

Vacationing in the Pinery?

Our minister is on vacation July 17, 24, 31, and August 7, 1983. If you can preach for us on any one of these Sundays, please contact the Exeter Chr. Ref. Church, C. Baarda, Clerk, Box #84, Exeter, ON N0M 1S0 or phone: (519) 235-2434.

SCARBOROUGH: Grace Chr. Ref. Church is seeking a new pastor to minister to our congregation and community; interested parties may obtain a church profile by contacting the Search Committee, Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7

FOR CALL

The Consistory of the Iron Springs Chr. Ref. Church, along with the Board of World Missions and the Session of the Reformed Church of Christ Church, New Zealand, announces that the **Rev. Paul D. Stadt**, who has served as minister on loan in New Zealand during a shortage of ministers in the Reformed Church of New Zealand, is available for a call to the churches. We heartily recommend him to the churches. Rev. Stadt can be contacted at 253 Westminster St., Christ Church, 1 New Zealand; phone: 03-855810.

ACCOMMODATION

Hamilton: Female McMaster University student looking for room and board in a Chr. Ref. home close to the university, starting September, 1983. If you have something available please write: Jessica Boulius, 26 Ottaway Ave., Barrie, ON L4M 2W7; or call: (705) 728-6883.

EMPLOY. WANTED

Young man, almost 19, looking for full-time work; experienced in farm equipment, auto, and diesel; farm experience in dairy and hogs. Call John at (519) 395-5006.

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Stoney Creek: Apartment for rent in Stoney Creek, during July and August; close to shopping and bus; \$225 per month. For more information call: (416) 662-6438 or write to: Box #4750, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

MONTREAL: 5 bedroom, furnished home available in Montreal; January to December 1984; rent negotiable. Henk Van Andel, (514) 620-2092.

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4 bedroom farmhouse for rent in excellent, clean shape; available May 20, 1983. Contact: Huite Bruinsma, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-7753.

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SUMMER JOB MARKET

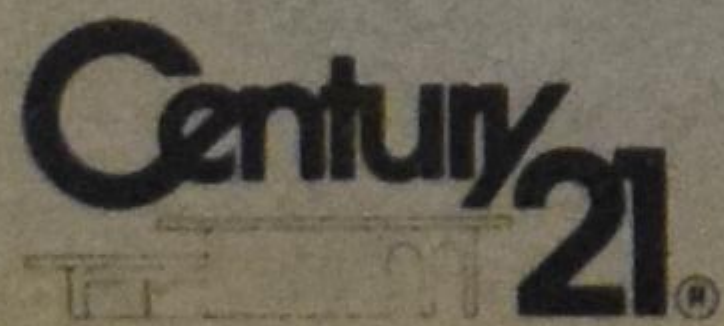
BEAMSVILLE: My name is Dave Buys, I am 18 years old and I am looking for a summer job; will do anything; have experience with greenhouse work and a bit of experience with chickens; can do farming. Please call or write: Dave Buys, 13 Village Park Dr., Beamsville, ON L0R 1B0; phone: (416) 563-7115.

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23 acre farm on paved road near Woodstock, Ont., with four bedroom home and large barn; near Chr. Ref. Church and on Chr. school bus route. Call Suedean Pirie, office: (519) 485-2776, residence: (519) 485-4078.

100 acres close to Hwys. #401 and #73: 1 1/2 storey home; pole type barn 110' x 54'; drive shed 27' x 63'; asking \$185,000. Call Bill Manzer, office: (519) 485-2776, residence: (519) 285-2913.

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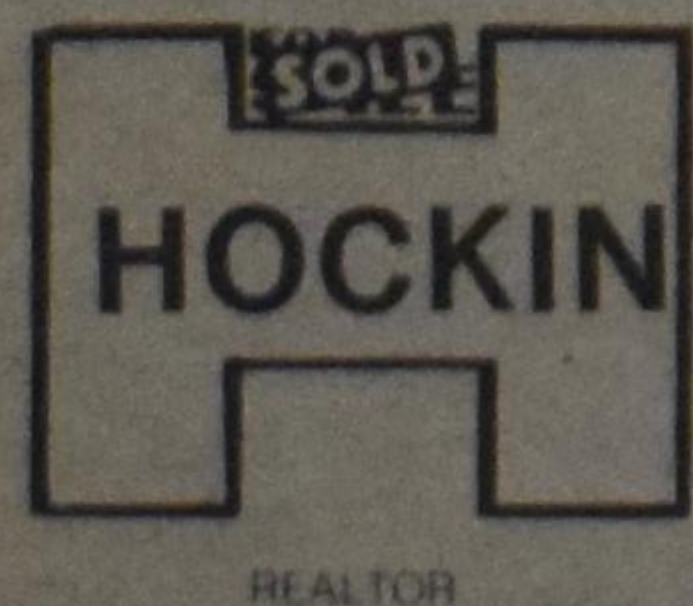
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AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

BEAMSVILLE/WELLAND: 21-year-old honour student, 2-year business course (Sales and Merchandising), would like job in **advertising** (copywriting, layout or other) or in a **marketing department**; also interested in management-trainee or banking position; preferably in Niagara Region to Toronto area; will consider other locations; have references; available May 1, 1983. Lorraine Vandersteen, R.R.#2, Frost Rd., Beamsville, ON L0R 1B0; (416) 563-7628 or 788-0851 (student residence).

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83: experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in south-eastern Ontario; resume available on request. Evelyn Wever, R.R.#6, Belleville, ON K8N 4Z6; (613) 962-3350.

BOWMANVILLE: 18-year-old student would like to work in a **nursery** or on a **farm**. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R.#1, Lyn, ON K0E 1M0.

BRUSSELS: 15-year-old girl looking for a summer job being a **mother's helper**; have had experiences babysitting, household chores, cutting grass, picking strawberries, etc.; willing to learn. Please call or write: Veronica Bakelaar, R.R.#5, Brussels, ON N0G 1H0; phone: 887-6054.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

BURLINGTON/WATERDOWN: I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to **horticulture**; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a **farm** anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 17-year-old female student, looking for summer employment in Southern Ontario; has experience in housekeeping, child-care, lives on a pig farm and has done cucumber picking for the past three summers; is willing to tackle any sort of work. Phone 448-1190, weekdays after 5:00 p.m. (Saturday - all day) ask for Audrey deHaan.

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

DRAYTON: 20-year-old second year Dordt College sociology student is looking for a summer job; experienced in housework, printing office, children's summer camp, and cafeteria work; available May 10, Please call Jacqueline Rumph, (519) 638-2053, Drayton.

DRAYTON: 17-year-old girl, high school graduate, (from Woodland Christian High) is looking for a summer job; experience in farming, housework, and will consider anything. Please call Bernice Rumph, (519) 638-2053, Drayton.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

DRAYTON: 18-year-old high school student is looking for summer employment on a **dairy farm** or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

DRAYTON: I am a 22-year-old female enrolled in Conestoga College Materials Management Course; have experience as an office clerk, farmhand and in factory work; need a summer job to enter my 2nd year; am willing to do anything and available May 1 to Sept 1, also have a car. Janet Katerberg, R.R.#2, Alma, ON N0B 1A0; phone: (519) 638-2260.

DUNNVILLE: 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

DRAYTON/MOOREFIELD: Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

FERGUS: Grade 13 student looking for summer job on **farm** or elsewhere; have 2 summers work experience on dairy farms; any kind of job is O.K. Call: (519) 843-5234 and ask for Henry de Jong.

HILLIER: 18-year-old boy needs summer work; has agricrew experience and has worked on a dairy farm for 4 summers. Jason Westerhof, Box #27, Hillier, ON K0K 2J0; phone: (613) 399-2984.

HAMILTON: I'm a 19-year-old, grade 12 student; would like to have a **live-in babysitting job** in the Hamilton-Ancaster area preferable or anywhere in Ontario; have experience in babysitting; babysat for two summers and occasionally on weekends during the school year. Please phone Karin. Karin Vandermeulen, (416) 679-6021 or write to 8341 White Church Rd., Mount Hope, ON L0R 1W0; references available.

HAMILTON: 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

HAMILTON: I am an 18-year-old student who is looking for summer employment; have had experience in an office; am willing to do anything including housecleaning and/or babysitting. Please call Jessica Prinzen at (416) 389-1844.

HAMILTON: 16-year-old girl looking for summer employment; preferably in Hamilton area but willing to live-in if necessary; have had much experience with children and housekeeping, but willing to learn anything now; references are available if required. Please call Marianne Hornsveld at (416) 383-0183 or write me at 1693 Upper Wellington, Hamilton, ON L9B 1P1.

HAMILTON: 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

HOLLAND CENTER: I am a 19-year-old male with previous work in a furniture factory and work as a farmhand on various farms; am looking for a summer job and willing to do almost anything on Mars (or Ontario if the opportunity arises). Contact: Sam Bootsma at (519) 794-2580 or write: R.R.#1, Holland Center, ON N0H 1R0.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

HOLYROOD: 20-year-old, would like to find job working on a **fruit and vegetable farm** or in a **store**; have experience in both types of work; available in the middle of June, to as long as needed. Please write: Jeannette Duiker, R.R.#1, Holyrood, ON N0G 2B0, or call: (519) 395-2837.

LONDON/TORONTO: Help! I am a Calvin College student in need of summer employment; have experience in sales, stockroom, and auto shop; willing to do anything; in London or Toronto areas. For more information call (519) 453-6649 or write 77 Wexford Ave., London, ON N5V 1M1, Jeff Linker.

LUCKNOW: 21-year-old girl looking for a job in the summer as a live-in house keeper and babysitter or restaurant work, has experience in both. Willing to work anywhere. Phone: (519) 395-5227 and ask for Ivonne or write Ivonne Hartemink, R.R.#5, Lucknow, ON Canada N0G 2H0

LUCKNOW: 17-year-old grade 12 student is looking for summer employment; will clean house, babysit, or do some form of gardening. Call (519) 529-7603 or write: Wilma Brink, R.R.#6, Goderich, ON N7A 3Y3.

MOOREFIELD: 16-year-old girl looking for summer employment; have experience on a dairy farm, and is willing to do any kind of work. For information please phone or write: Evelyn Huberts, R.R.#3, Moorefield, ON N0G 2K0; (519) 638-2222.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

NIAGARA PENINSULA: 16-year-old high school girl willing to do any kind of work; have worked on a fruit farm in previous summers, but will also work as a mother's helper or babysitter; interested in gaining more experience in different jobs and willing to work for low wages. Phone: Carrie, (416) 935-3918, 60 Strathcona, St. Catharines, ON L2M 2B1

ONTARIO: 16-year-old male, with some gardening experience, would like to work on a **farm**; will live-in. Contact: Jacob Oudshoorn, 6352 Taylor St., Niagara Falls, ON L2G 2G1; phone: 357-3672

ONTARIO: Ambitious young man, high school graduate, with experience in greenhouse, landscaping and dairy farming, desperately needs a job in order to save money for college; will live-in. Phone Chris Oudshoorn at 357-3672.

Classified Advertising

Summer Job Market

PORT DOVER: 16-year-old male, has experience on a dairy farm. Would be interested in working on a **dairy farm** in Canada. Phone (519) 426-2813, Port Dover, Ont. and ask for Wayne.

PORT PERRY: 19-year-old girl looking for summer employment (anywhere in Ontario); willing to do anything from mother's helper to farm work, has experience in both and willing to learn anything new. Call Patricia Hoekstra at (416) 985-8097.

ST. CATHARINES: 20-year-old college student, from Alberta, is looking for a summer job from May 16 - Labour Day weekend; varied work experience. Call, from May 14, 935-1350 and ask for Margaret Verhoeff.

ST. CATHARINES: Male student would like to work on a **farm** during the months of July and August this summer; willing to do all kinds of work and live in. Please call (416) 935-7242 or write: 74 Lakers Dr., St. Catharines, ON L2N 4C4 and ask for Ted Lesage.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

SEAFORTH: 16-year-old girl looking for summer job; experience in babysitting, gardening, greenhouse work, house-keeping; willing to learn. For more information call: 527-0705 or write: Jane Van de Ban, R.R.#1, Seaforth, ON N0K 1W0.

SMITHVILLE/CAISTOR CENTRE I am a 19-year-old student seeking summer employment; have some experience in farming, construction and landscaping; willing to do any kind of work. Please call me if you have something for me. Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840.

SOUTH/WESTERN ONTARIO: Mature, responsible, 19-year-old girl is seeking employment in South western Ontario as a nanny or housekeeper for a family with children; have practical experience as a housekeeper for families with infants and also of the elderly; can sew, plan and cook meals and am a very organized worker; am now a resident of Prince Edward Island but am looking forward to moving back to Ontario. I am available to start the first of July. This job may carry on into the fall. Miss Margaret DeVries, R.R.#3, Mt. Stewart, PEI C0A 1T0; (1902) 676-2630.

SOUTHERN ONTARIO: I am interested in any type of summer work; have completed three years at Calvin College and am majoring in Sociology and Social work; references readily available. Please contact: Wilma Flikweert, c/o P.C. Flikweert, 43 Allen Street, Chatham, Ont., or call: 1-519-354-4625 (home); 1-616-245-8352 (college).

STONEY CREEK: I am a grade 11 student and would like a job as babysitter, mother's helper, greenhouse work or anything else available in the Stoney Creek-Hamilton area; have 3 years typing experience, and I am familiar with business procedures. Please call 662-2479 and ask for Debbie Vellenga.

STRATHROY: 16-year-old student would like job on any **farm**; has some experience; preferably in south western Ontario. Call Calvin Dykstra, 245-4529; 211 East Centre St., Strathroy, ON N7G 1T3

THAMESFORD: Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

STRATHROY: Having completed first year of Redeemer College in Burlington, I am looking for summer employment. Experienced in dairy farm work and in construction, but am willing to do anything within reason in order to earn next year's tuition fees. John Vandenende, 425 West Mount St., Strathroy, ON N7G 2A1; phone: 1-519-245-1170.

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsing for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a **farm** for the summer; experienced. Call Ed Griffioen at 221-5949.

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the **Social Service Field** (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

TORONTO: Peter Van Egmond, Jr.; 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

THUNDER BAY: Since my family is moving to Thunder Bay, I am looking for summer employment in that area. I am an 18-year-old high school graduate, willing to do any type of work. Please write: Glenda Tamming, 924 Vine St., Cambridge, ON N3H 2Z8; phone: (519) 653-7395.

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

TRENTON: Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

VINELAND/JORDAN: 15 and 16 year old girls looking for a summer job; have had experience babysitting small children and housecleaning; will do anything; preferably in Vineland/Jordan area. Call: 562-4765 and ask for Grace or Linda, 70 Victoria Ave., Vineland, Ont.

WYOMING: 18-year-old, with experience on farrowing-to-finish pig farms and poultry farms, and some experience on dairy farm, is willing to work anywhere. David Verroen, R.R.#2, Wyoming, ON N0N 1T0; phone: (519) 899-4435.

WATERLOO/LUCKNOW: Young man, 20 years old, seeking position from May 1 to the Labour Day weekend; will work anywhere in Canada; looking for a business, clerical position; second year of university accounting, business statistics and computer programming experience. Write or call Adrian Korten, 55 Willow St., Waterloo, ON N2J 1V7; phone: (519) 395-5006.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in **Food Service**. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

WOODSTOCK: 17-year-old, grade 11 high school student is seeking employment for the summer months; willing to do most anything. Please call or write: Mark Eshuis, R.R.#1, Woodstock, ON N4S 7V6; phone: (519) 539-6946.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

VAUDREUIL, PQ: Willing to do any **horticultural** related job; 3 years experience in greenhouse; excellent references; anywhere in Canada; have air transportation. Lia Bastian, (514) 455-2203, 100 White, Vaudreuil, PQ J7V 5V5

EDMONTON: 18-year-old, 1st year college student, would like summer job on **dairy farm** in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

MONTREAL/QUEBEC: Responsible, mature, 18-year-old student would like a job as a **live-in nanny** to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light housework; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

If you are looking for a new place to live, or conduct your business, try our Real Estate Section.

Birthday card for a nameless son

"I was looking over a big display of birthday cards for sons. Next to me was a lady who told me, that her son would be twelve tomorrow. Well, I said, congratulations. I hope you will have a nice birthday party with your son and family.

She looked at me with tears rolling down her cheeks. "I have no family," she told me, "I don't even have my son; they took him away as soon as the cord was cut. Later, a nurse told me it was a boy.

"He was so much alive when I was carrying him. I was in high school when it all happened. The Minister and elders came to talk with my parents and me. I was only 16 at that time. What could I say when they suggested adoption ... a closed adoption? I have never held him. When I saw the young mother next to me in the hospital, she held the baby, fed him, and most of all cuddled and kissed him.

"I see him every day, from year to year, I see him in stores, streets and Church, thinking, that could be him, that could be him, and that will go on, until I die. When I am 76 I still will look at men who are 60 with a familiar face, thinking that could be him.

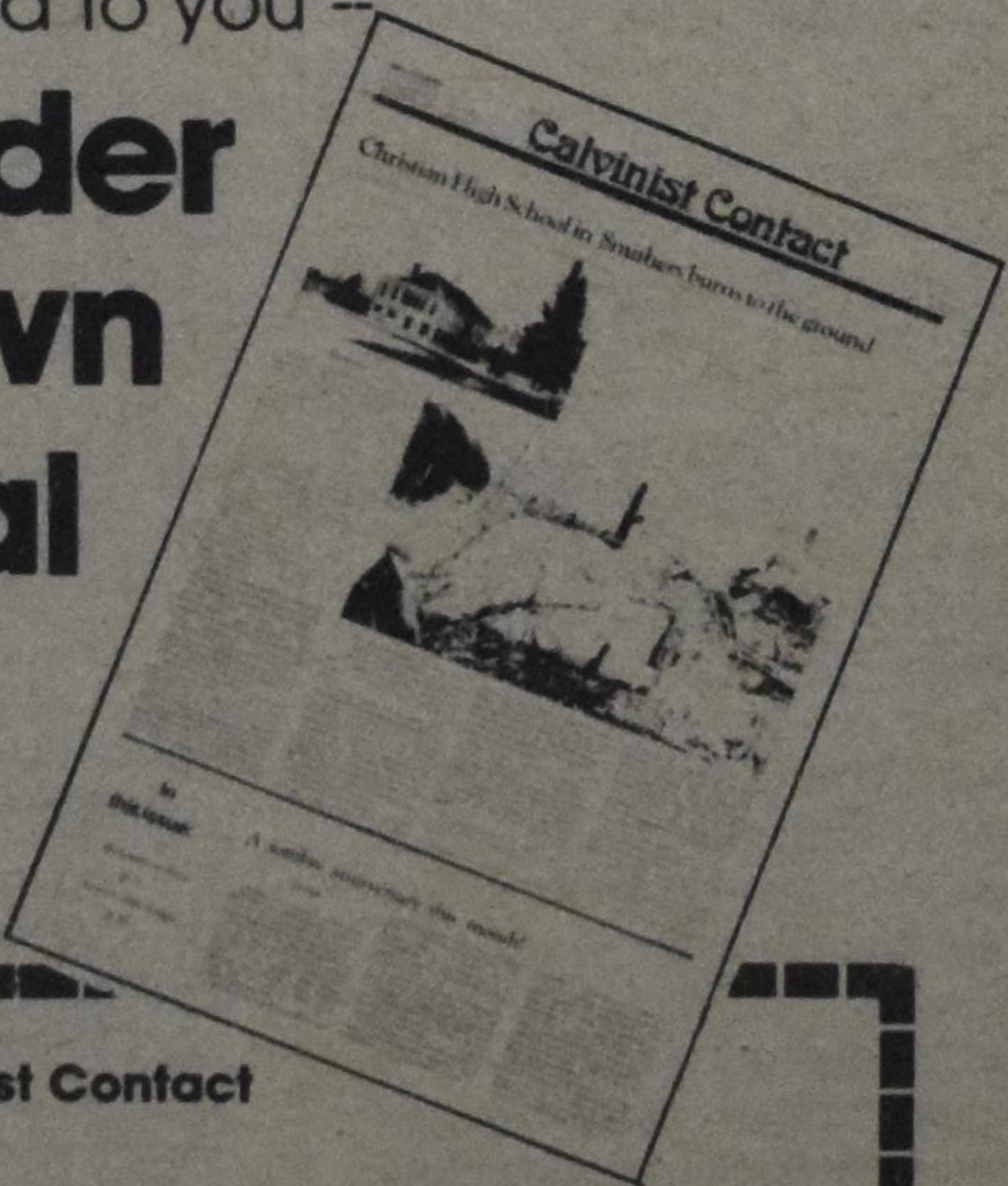
"On his birthday he will know that his Mother out there, somewhere will celebrate his birthday, thinking she will buy him a birthday card and mail it to her nameless son."

K. Mazereeuw, Mississauga, Ont.

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This offer effective through September 1983.

Events

Devotions

Meditations for those who have suffered loss

Morning Joy, Helen Good Brennehan, Herald Press, pb. Jac. Geuzebroek, Agincourt, ON.

A most tender book written especially for those who go through the difficult period of mourning the loss of a loved one of

which the most difficult, but unavoidable, is the process of healing after the death of that loved one.

The writer is not somebody who speaks from the lofty heights of theological or theoretical knowledge. She knows painfully well what suffering means from her

own experience. Yet she has composed this book of beautiful poems and short meditations with "Spiritual Exercises."

Warmly recommended. Not just for those who mourn but for all who mean well with their lives as dear children of God, in days of joy and in days of sorrow.



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Calvin Chr. School of Dundas, Ont.
will have an "open house" on,
June 11, 1983
from 1-5 p.m.

In honour of Miss Jenny Visser. Miss Visser is retiring after having taught for 37 years. She has taught in Hamilton, Rexdale, Guelph, Burlington, St. Thomas, and Dundas.

School address: Ofield Rd., North, R.R. #2, Dundas, ON L9H 5E2; (416) 627-1411

Home address: 1838 Main St., West, Apt. 402, Hamilton, ON L8S 1H4



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Special Music Appreciation Evening

May 28, 1983

in the Jarvis Christian Reformed Church
at 7:30 p.m.

Special feature:

15-year-old blind organist, Bruce VanDerMolen
(performing on their newly acquired 3 Manual Johannus organ)

Also special guests:

Mr. Fred Numan, Rodger Admiral, Dave VanDer Molen and others.
We are thankful to the Lord for His bountiful blessings and would like to invite you to join us in an evening of Praise and Music and Song

Calendar of Events

- May 28** "Music Appreciation Evening". **Jarvis** Christian Reformed Church at 7:30 p.m. Music by Bruce Van Der Molen, also performing as special guests Mr. Fred Numan, Rodger Admiral, David Van Der Molen and others.
- May 29** The Laudate Dominum Choir of Chatham will present "Gloria" by Vivaldi, and "Psalm 42" by Mendelsson at St. Andrew's Church, **Chatham** at 8:30 p.m.
- May 28** Christiaan Teeuwssen in concert, with organ, in **Burlington**, Port Nelson United Church, 3132 South Dr. (at Rossmore Blvd.) at 8:15 p.m.
- June 4** "Harmony" hosts a Coffee House, at 7:30; an evening of fellowship and contemporary Christian music at Immanuel Christian Reformed Church, Mohawk and West 5th, **Hamilton**.
- June 18** 11th Annual Grunneger Picnic in **Rockwood**; lunch at 12:30, come any time.
- May 28** Redeemer College Annual Meeting, registration at 1 p.m., Redeemer College, Beach Blvd., **Burlington**.
- May 29** Christian Choir "New Life" presents excerpts from Judas Maccabeus by Handel at Covenant CRC, **St. Catharines** at 8:30 p.m.
- May 28** Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph; Covenant CRC, Parnell Rd., **St. Catharines**, 7:30 p.m.
- June 1** Hollandse Dag; **Kingston** CRC, corner Kingscourt and Ruskin Sts., 10 a.m.; admission \$2.50 per person; speaker, Rev. J.A. Quartel; entertainment.
- June 3** Christiaan Teeuwssen in concert, with organ, St. George Anglican Church, **Guelph, Ont.**, at 8:00 p.m.
- June 4** Christiaan Teeuwssen in concert, with organ, Ridley College Chapel, **St. Catharines, Ont.**, at 8:30 p.m.
- June 4** Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph, **Guelph** CRC, Water St., 7:30 p.m.
- June 5** Spring concert, 8 p.m., in the 2nd CRC of **Brampton**, Brampton Chr. Choral Society and the Endless Praise singers of St. Catharines performing.
- June 3,5** 25th Anniversary of the Bethel Chr. Ref. Church, **Dunnville**, Ontario. See ad for further information of events.
- June 6-9** Canadian Consultation on Evangelism, University of Waterloo, **Waterloo, Ont.**
- June 11** "The Mousetrap" by the Brampton Community Players, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. Buffet dinner at 6:30 p.m., play following. Tickets: \$25 per couple, reserve before June 1, G. Roos 459-2435. Play only: June 16, 17, 18 at 7:30; \$4.00 per person. Proceeds to John Knox Chr. School.
- June 8** De Hollandse Dag in **Moorefield Park**.
- June 26- July 1** Social Justice Summer Institute at New Theological College, **Edmonton, Alta.**; call: (403) 459-6656.
- Oct. 12-18** Third Annual Fall Foliage Tour - **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- "Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto, Ont.**; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 3	Tues. May 31	Thurs. May 26 4:00	Wed. May 25 8:30 a.m.
Fri. June 10	Tues. June 7	Thurs. June 2 4:00	Wed. June 1 8:30 a.m.
Fri. June 17	Tues. June 14	Thurs. June 9 4:00	Wed. June 8 8:30 a.m.

Inform your community of upcoming happenings by placing an ad on the Events Page

LET'S Play Chess

Editor: Pete Layer

CORRESPONDENCE RESULTS

1983 Preliminary Round

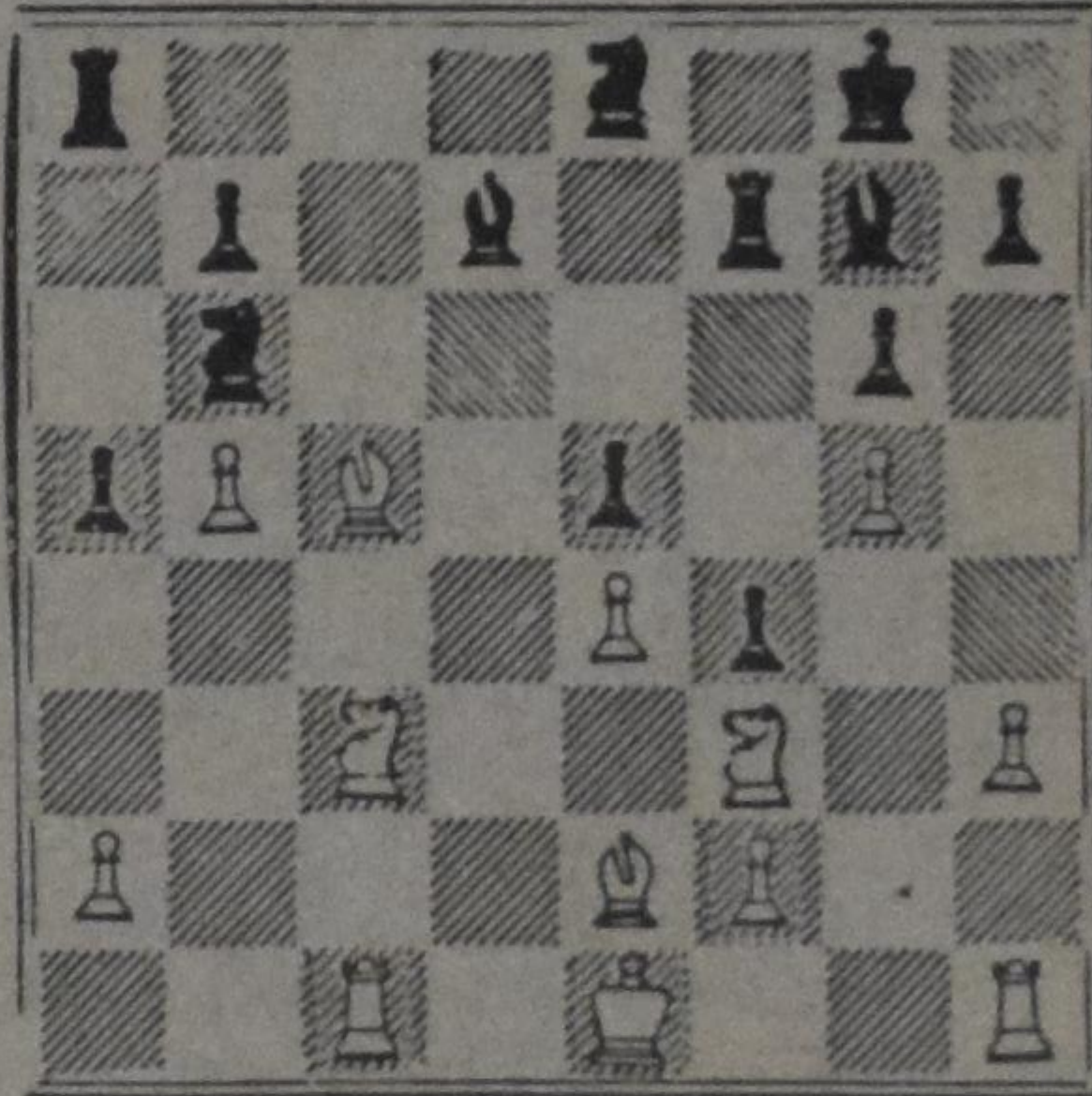
A. Boer 1 K. Amsinga 0

This is the first result of the 1983 Series

Game: Pressure in the Middle Game

Have you ever experienced a frustrating chess game when your own pieces are bottled up and the opposing player can almost move at will? You may then find the following position, played in the 1981 Preliminary Round between Mr. Brouwer and Mr. Amsinga typical of your own games.

Mr. Amsinga



Mr. Brouwer
Position after 20. B-B5

The Black Knight is about to be driven to QB1 and then comes 21. B-B4!! The Black player wished none of this and after some careful thought risked (I'm sure) the entire outcome of the game on his intuition. He played 20 ... R-QB1! The game continued:

- | | |
|---------------|---|
| Black | White |
| 21. BxN, | N-Q3; |
| 22. R-Q1, | N-B5; |
| 23. BxN, | RxB; |
| 24. R-Q3, | P-R5; |
| 25. N-Q2, | R-QB1; |
| 26. K-Q1, | B-B1; |
| 27. N-B3, | B-N2 |
| 28. P-R3, | K-B1; |
| 29. B-R5, | B-K3; |
| 30. B-N4 ch., | K-K1; |
| 31. P-N6, | B-B5; Black is applying the pressure now. |
| 32. R-Q2, | B-B1; |
| 33. BxB, | B-N6 ch., |
| 34. K-K2, | RxN; |
| 35. NxP, | P-N6 ch., |
| 36. NxP, | RxB; |
| 37. N-K5 | |

Black has regained the piece at the cost of a Pawn. Black is still a threat on White's side of the board, but White has a strong potential threat on account of his passed King Pawn.

The ending also was very exciting, which Black eventually won. (o - 1).

THE MARCH LADDER

Contestants	Problems:	#952	#953	#954	#955	Sub- Total	Prev. Total
	Points:	3	2	3	2	10	Total
K. Amsinga (VII)		3	2	3	2	10	81 91 *
H. Brouwer (V)		2	2	3	2	9	68 77
F. VanderWoude (III)		-	2	3	2	7	63 70
J. Wilms (VI)		-	2	3	0	5	52 57
P.W. Lamain		3	Game				38 41

* winner

COMMENTS

Congratulations go to Mr. Amsinga who has reached the top for the eighth time. That ties the all-time record for the number of times at the top. Who of all the chess-playing readers (including 150 ex-solvers) are going to challenge this record?

The publishers of this paper will allow you to choose one of a number of fine chessbooks as a prize. We all hope to see you next time again, Mr. Amsinga.

SOLUTIONS

#952 (game) 1. B-B5 threat; 2. Q-B8 mate. 1. -, K-R3; 2. B-B8 ch., K any; 3. Q-K6, N-R3; 4. Pawns on rook and knight file give checks until BxN is safe for White. 2. B-K7 also wins for White. 1. -, P-B4; 2. B-K7, P-N4; 3. Q-B8 ch., K-N3; 4. Q-N8 ch., and 5. QxN wins. 1. -, P-N4; 2. B-K7, Q-Q4; 3. Q-B8 ch., K-N3; 4. P-N4 etc.

White must be careful. For instance 1. -, P-N4; 2. Q-B8 ch., K-N3; 3. P-N4, N-R3; 4. Q-K8? Q-B2 and Black is safe.

#953 (Castellari) Key: 1. QxP (B5) threat; 2. Q-B6 mate

#954 (Speckmann) Key: K-R7 threat 2. Q-Q2 mate. 1. -, N-B7; 2. Q-Q2 ch., N-N5; 3. Q-Q8 mate. 1. -, N-N6; 2. Q-R3 and 3. Q-B3 mate. 1. -, B moves; 2. Q-R3 ch., B-R5; 3. Q-B3 mate.

#955 (Buchwald) Key: 1. Q-KB2 threat; 2. N-B4 mate. Try: 1. B-B2?, R-Q2! no mate.

Books

Psychology

Give self-esteem a boost

The Shy Child, Philip G. Zimbardo and Shirley L. Radl, (A Dolphin Book), Doubleday, 1982. Mrs. Jan DeWaal, Edmonton, AB.

The book cover of *The Shy Child* says the book "explores every aspect of shyness in children" That is its strength; it can also be its weakness if it leaves us

thinking shyness is some terrible trait to be stamped out, or if it has caused parents to overreact to shyness in children. However, the authors' thorough treatment of the subject can be very helpful and is based on a great deal of expertise and experience, including what was learned by directing the Stanford Shyness Clinic.

Their description of what it is

like to be shy is excellent, as is their unravelling the mystery of shyness, and their suggestions for a parenting (and teaching) style that develops self-esteem. The various sections of the book that deal with shyness - or, perhaps better put, low self esteem are specific and helpful. And for the teenager, there is "The Students Shyness Handbook."

The authors, while focusing on an individual's self-perception and how it can be changed, also rightfully point out the responsibility that parents, family, peers, and teachers, for example, share in creating and perpetuating low self-esteem in others, and they mention our responsibility to create an environment that breeds "reverence of the uniqueness of every human being, one that allows

our children to celebrate life and love themselves and each other." It is regrettable that the book's subtitle states it is a Parent's Guide, for it is a book for everyone, and is definitely a must for teachers.

Most regrettable is that the book, and the work upon which it rests, misses the very basis of our self-esteem: who God says we are, and the new creatures we are through Christ's redemption. At the same time, *The Shy Child* offers valuable insights, understandings and suggestions which would be regrettable to ignore.

One area Zimbardo and Radl could have covered more carefully is their advice to use praise. Praise does not necessarily bring the intended result in people of low self-esteem; in fact, it can have the opposite effect of causing people

to set ever higher and unattainable expectations. How to use encouragement (not praise) wisely and effectively deserves more space than is given here.

"The one word that appears again and again in discussions of shyness is fear ... fear of being negatively evaluated by others one encounters; fear of failure to respond in social situations; fear of being rejected by someone who is liked or who controls a desired resource; and fear of intimacy." Sound familiar? Then you may find this book helpful, especially if you read it not wholly uncritically, and if you remember not to hit yourself over the head (beat yourself down) with the insights and suggestions it makes. Shy people (people of low self-esteem) tend to do that, you know.

A Thoughtful Response to a Synodical Report



Dr. Harry Boer

In 1977 Dr. Harry Boer submitted to the synod of the Christian Reformed Church a "gravamen" against the doctrine of reprobation as taught in the Canons of Dort. In 1980 the CRC synod endorsed a study committee report which found Boer's position unsound. This book is Boer's response to that report.

After an introductory chapter setting forth the background of the submission of the gravamen to the synod, Boer briefly presents the doctrine of reprobation in the historic Reformed understanding. He then discusses what he calls the theologically questionable manner in which the report was adjudicated by the synod in 1980 and, in a further chapter, the improprieties attending the procedural aspect of the adjudication. Finally, he critiques the Form of Subscription (ordination vows) for its inadequacy, and calls appreciative attention to the strictures which the study committee report places upon the Reformed doctrine of election. Boer points to these as a place of removing the doctrine of reprobation from the Christian body of

departure for of reprobation from Reformed credal doctrine.

THE DOCTRINE of REPROBATION in the CHRISTIAN REFORMED CHURCH
HARRY R. BOER

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Bible study

The Q document and the Gospels

Jesus Christ in Matthew, Mark and Luke (Proclamation Commentaries), Jean Dean Kingsbury, Fortress/Welch, 1981; pb., 144 pp., \$4.25. Dr. Henry J. Boekhoven, Aylmer, ON.

In this commentary, Kingsbury gives us a brief overview of the three synoptic Gospels in relationship to each other, and of the underlying source of Matthew and Luke, which document is academically known as Q. Each of the four chapters of this thesis contains subsections entitled: the Figure of Jesus, the Mission of Jesus, Discipleship, and Soteriology, while the first chapter on the hypothetical Document of Q begins with subsections on Critical Questions in the Light of

Modern Research, and on the Imminent Expectation of the End, and each of the three following chapters on the synoptic gospels with a subsection on the Accomplishments of the respective gospel writers.

In reconstructing Q the author draws some interesting conclusions. To mention a few, he writes that there was a community of Q, the membership of which was commissioned to continue the earthly ministry of Jesus, that, since Q was written in Greek, we must conclude that the language of the community of Q was Greek, and that for this community not Christ's cross, but the final judgment constituted the locus of salvation.

Regarding the synoptic Gospels the author affirms that in Mark's

Gospel the proclamation of the cross is central, that Matthew places emphasis upon the fulfillment aspect of Jesus' ministry, with the Old Testament being the time of prophecy, and upon His abiding presence with his own, and that Luke wants to "communicate certainty and truth" about Jesus' entire earthly life and ministry.

With great care Kingsbury discusses the characteristics of the Marcan, Matthean and Lucan communities (see pp. 54ff, 88ff, 124ff, respectively).

This reviewer recommends the reading of this commentary highly as it provides extensive help in understanding the purpose for which the synoptic Gospels were written and included in the scriptures.

History

The mennonites in Canada

The Mennonites in Canada. The History of a Separate People, Frank H. Epp, MacMillan of Canada, 70 Bond Street, Toronto, ON M5B 1X3; hc., Volume 1, 480 pp., Volume II, 640 pp. Rev. Jac Geuzebroek, Agincourt, ON.

"The Separate People" the name the Mennonites loved and still love as that third body of people who were involved in the struggle of the Reformation.

They opposed the teachings and the practices of the Roman Catholic Church, but didn't accept the ideas of Luther or of Calvin, since they wanted a more radical break with the Church. They wanted a church of "holy" people, free from any state and any governmental influence.

And so they became the separate people.

The first of these two books gives the history of these people and how they came to Canada from 1786 to 1920.

The second volume is called "a People's Struggle for Survival." It tells their story of survival on the Canadian scene, the trials and tribulations coming to them from outside and from within.

The books are highly scholarly, about people who came under their particular circumstances, to this their own country.

They show us in this description not just their history, but also much of Canada's and the struggles with the federal and provincial governments with these

people to give them a place to live within the boundaries of the law.

This was not always easy, since the Mennonites came from everywhere in the world with their specific and long-rooted, religiously-based conditions in respect of language, education and naturally non-violence.

In lucid prose Dr. Epp leads us through the very difficult web of these tensions, even more difficult to understand by an outsider because of the "inner workings" within the circle of these "separate people".

Their unbelievable fragmentation must sometimes be amazing to themselves.

But patiently and painstakingly Dr. Epp takes them and all his readers along and leads us on the way of understanding the highly dramatic, but also beautiful story, of these people.

Many drawings, pictures, maps and charts of statistics make these volumes all the more interesting.

The books are marked by a very fair sense of objectivity.

If anyone wants to know more about the history of the Mennonite and especially their place in Canada's history, here are two prime sources for study or just reading.

The Strength of Their Years THE STORY OF A PIONEER COMMUNITY

by Tymen Hofman

Relive the history of Southern Alberta, particularly the Nobleford-Monarch-Gratum area as told by one of the "sons" of Alberta, Rev. Tymen E. Hofman

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